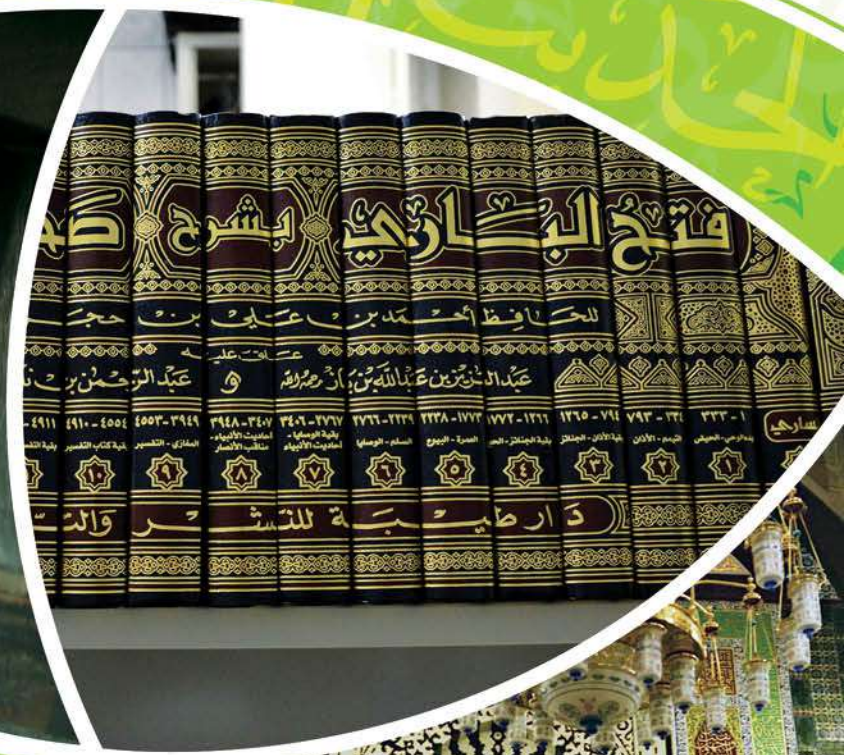
2
LEVEL

Hadith

Prophetic Traditions



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Obeikan Education

ENGLISH EDITION

Hadith

Prophetic Traditions

Level 2

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بسم الله الرحمن الرحيم

Preface

Praise be to Allah, Lord of the worlds, and blessings and peace be upon the noblest of the Prophets and Messengers, our Prophet Muhammad, and upon all his family and Companions. To proceed:

Islamic knowledge is one of the most important necessities that the Muslim needs in his life; the entire ummah, in its efforts to rebuild Islamic civilization, is in need of it. Hence the religious texts point out the importance of Islamic knowledge and its bearers. Allah عَزَّوَجَلَّ says: *{Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise}* [Aal Imran 3:18]. Ash-Shawkani رَحِمَهُ ٱللَّهُ said: What is meant by those of knowledge here is the scholars of the Quran and Sunnah. And Allah عَزَّوَجَلَّ says: *{and say, "My Lord, increase me in knowledge"}* [Ta-Ha 20:114].

In the hadith it says: **«Whoever follows a path seeking knowledge thereby, Allah will make easy for him a path to Paradise.»** Narrated by Muslim.

This series of textbooks comes to serve the community, with the aim of conveying Islamic knowledge by various methods and making it readily available to those who seek it. We hope that it will be another source of knowledge for academic programs and that it will be a support and help to those who want to acquire more Islamic knowledge and education, in an effort to achieve the main goal, which is to spread and instill sound Islamic knowledge on a sound academic foundation and in accordance with correct beliefs, based on the Book of Allah and the Sunnah of His Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, in a modern and easily-understood style. We ask Allah عَزَّوَجَلَّ to grant us all beneficial knowledge, enable us to do righteous deeds, guide us and help us to be sincere in our efforts.

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The Zad
Academy Series

Hadith
Prophetic Traditions
Level 2

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Hadith 1

It was narrated that Abu Hurayrah رضي الله عنه said: The Messenger of Allah ﷺ said: **«Allah عز وجل said: 'Whoever shows enmity to a close friend of Mine, I shall declare war on him. My slave does not draw close to Me by doing anything more beloved to Me than the religious duties I have enjoined upon him, and My slave continues to draw close to Me by doing supererogatory deeds until I love him. When I love him, I will be his hearing with which he hears, his sight with which he sees, his hand with which he strikes and his foot with which he walks. If he were to ask Me for something, I would surely give it to him, and if he were to ask Me for refuge, I would surely grant him it. I do not hesitate about anything that I do as much as I hesitate about taking the soul of the believer; he hates death and I hate to hurt him.'»** Narrated by al-Bukhari.

The narrator of the hadith

Abu Hurayrah, Abd ar-Rahman ibn Sakhr ad-Dawsi, the narrator of Islam. He stayed close to the Prophet ﷺ and narrated more than five thousand hadiths from him. Umar appointed him as governor of al-Bahrain, then dismissed him, and he was governor of Madinah for a few years during the Umayyad caliphate. He died in 59 AH.

Explanation of phrases

«Whoever shows enmity to a close friend of Mine» that is, takes him as an enemy.

«I shall declare war on him» that is, I will notify him of imminent doom and punishment.

«…than the religious duties I have enjoined upon him» that is, individual obligations and communal obligations. That which is obligatory is dearer to Allah than that which is supererogatory (nafilah).

«and My slave continues to draw close to Me by doing supererogatory deeds until I love him.» This refers to actions that are done continuously; in other words, the person persists in drawing closer to Allah عَزَّوَجَلَّ by doing supererogatory deeds, until Allah عَزَّوَجَلَّ loves him.

«I will be his hearing with which he hears» – this may be interpreted in two ways:

1. If the person is a close friend (wali) of Allah عَزَّوَجَلَّ, Allah will protect his hearing, so that he listens only to that which is pleasing to Allah عَزَّوَجَلَّ. Something similar may be said with regard to his sight, his hand and his foot.

2. Allah will guide him in the way in which he uses his hearing, his sight, his hand and his foot. This is more likely to be correct.

«if he were to ask Me for refuge» that is, if he were to seek protection with Me from what he fears.

«I do not hesitate…» Shaykh Ibn Uthaymeen رَحِمَهُ ٱللَّهُ said: Ascribing hesitation to Allah عَزَّوَجَلَّ without qualification is not permissible, because Allah عَزَّوَجَلَّ mentioned hesitation in this context specifically in connection with this issue: "I do not hesitate about anything that I do…" This hesitation is not because there is any doubt with regard to what is in the person's best interests, or because there is any doubt about His ability to do that thing; rather it is out of mercy towards this believing slave.

«to hurt him» by doing to him that which he dislikes.

Brief explanation of the hadith

In this hadith there is a stern warning to the one who takes as an enemy one of the close friends (awliya) of Allah عَزَّوَجَلَّ. It also tells us that the most beloved of worship to Allah is fulfilment of obligatory duties, and that if someone draws close to Allah by doing supererogatory deeds, He will love him, support him, protect him, answer his supplications, and raise him from the level of eeman (faith) to the level of ihsan. Therefore he will not say anything that displeases Allah, and he will not use his physical faculties in acts of disobedience to Allah.

What we learn from the hadith

This hadith affirms that Allah عَزَّوَجَلَّ has close friends (awliya), and that cannot be denied, because it is affirmed in the Quran and Sunnah. But what really matters here is knowing to whom that title applies. In other words: who is the wali or close friend of Allah?

Wilayah is explained in the verse in which Allah عَزَّوَجَلَّ says: *{Unquestionably, [for] the allies [awliya'] of Allah there will be no fear concerning them, nor will they grieve, Those who believed and were fearing Allah}* [Yunus 10:62-63]. Shaykh al-Islam Ibn Taymiyyah رَحِمَهُ ٱللَّهُ said: Whoever is a believer who is mindful of Allah, is a close friend (wali) of Allah.

It is not a condition of being a wali that one should walk on water or fly in the air; rather one should adhere to the laws of Allah. Whoever obeys Allah and adheres to the Sunnah of His Prophet is a close friend of Allah. These are the true awliya of Allah.

Whoever is believed to be a wali, his deeds should be measured against the Quran and Sunnah. If they are in accordance with them, then this claim may be accepted, otherwise it is to be rejected.

1 The wilayah of Allah عَزَّوَجَلَّ is of two types: general and specific.

- **In general terms,** His wilayah means that He is the wali of all people, as He controls their affairs and takes care of them. This is general and applies to everyone, both believers and disbelievers, righteous and evildoers. For example, Allah عَزَّوَجَلَّ says: *{until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties]. Then they [His servants] are returned to Allah, their true Lord [Mawlahum al-haqq]}* [al-An'am 6:61-62].
- **In specific terms,** it is His wilayah for the pious. Allah عَزَّوَجَلَّ says: *{Allah is the ally [wali] of those who believe. He brings them out from darknesses into the light}* [al-Baqarah 2:257] and *{Unquestionably, [for] the allies [awliya'] of Allah there will be no fear concerning them, nor will they grieve, Those who believed and were fearing Allah}* [Yunus 10:62-63].

If it is proven that a specific person is a close friend [wali] of Allah, does that mean that he can be an intermediary between you and Allah in praying for you and meeting your needs?

Answer:

No, because there is no intermediary between Allah عَزَّوَجَلَّ and His slaves. Those who are ignorant and deluded say: These are the close friends [awliya] of Allah, and they are intermediaries between us and Allah عَزَّوَجَلَّ. Thus they beseech Allah by virtue of them at first, then after that they call upon them instead of Allah.

2

The high status of the awliya before Allah عَزَّوَجَلَّ: taking the close friends of Allah as enemies is a major sin, because the one who takes them as enemies is subject to a declaration of war from Allah عَزَّوَجَلَّ. This is a specific punishment for a specific action, so this action is a major sin.

3

Affirmation that Allah عَزَّوَجَلَّ may declare war, because He says [in the hadith qudsi]: **«I shall declare war on him.»** Allah عَزَّوَجَلَّ also says that with regard to riba (usury): *{And if you do not, then be informed of a war [against you] from Allah and His Messenger}* [al-Baqarah 2:279].

4

Affirmation of the love of Allah عَزَّوَجَلَّ, and that His love may vary, because He says: **«My slave does not draw close to Me by doing anything more beloved to Me than the religious duties I have enjoined upon him.»**

5

Righteous deeds bring one closer to Allah عَزَّوَجَلَّ, and a person may feel that himself. When he worships Allah in a perfect manner, with sincerity, following the Sunnah and with presence of mind, he feels that he has drawn closer to Allah عَزَّوَجَلَّ.

No one attains that except those who are helped and guided. Otherwise, how many people are there who pray, give charity and fast? But many of them do not feel close to Allah. The sense of being close to Allah will undoubtedly have an impact on a person's conduct and attitude.

6

Deeds vary in terms of the category into which they fall and in terms of their type.

With regard to category, obligatory deeds are dearer to Allah than supererogatory deeds.

With regard to type, prayer is dearer to Allah than other obligatory actions.

Hence Ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ asked the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: Which deeds is dearest to Allah? He said: **«Prayer offered on time.»** Narrated by al-Bukhari and Muslim.

In fact, within one category, deeds may vary from one individual to another. How often do two men offer the same prayer, yet the difference in their status before Allah is like the distance between the east and the west!

7

The hadith encourages us to do a great deal of supererogatory deeds, because Allah عَزَّوَجَلَّ says in the hadith qudsi: **«and My slave continues to draw close to Me by doing supererogatory deeds until I love him.»**

8

Doing a great deal of supererogatory deeds is a means of attaining Allah's love, because the word **«until»** refers to the goal. So if you have done a great deal of supererogatory deeds, then be of good cheer, for you have attained the love of Allah.

9

This reward is only for deeds that are done in accordance with Islamic teachings. Not every prayer deters a person from shameful and evil deeds, and not every supererogatory deed brings one closer to Allah عَزَّوَجَلَّ. It is essential to do acts of worship properly and perfectly, so that one may attain the reward that results from those deeds in this world and the Hereafter.

10

When Allah عَزَّوَجَلَّ loves a person, He guides him in how he uses his hearing, his sight, his hand and his foot – that is, in all his faculties – so that he does not listen to anything except that which pleases Allah عَزَّوَجَلَّ, and when he listens to something he benefits from it. Similarly, he does not let his eyes gaze upon anything except that which pleases Allah, and when he looks at something he benefits from it. Similarly, with regard to his hand, he only strikes with his hand in ways that are pleasing to Allah, and when he strikes in ways that are pleasing to Allah he benefits. And something similar may be said with regard to his foot.

11

When Allah عَزَّوَجَلَّ loves someone, He answers his prayers and grants him what he asked for, and he protects him from what he fears. Thus he will attain what he seeks and he will be protected from what he fears.

Attaining what he seeks is mentioned in the phrase **«If he were to ask Me for something, I would surely give it to him»**; and protection from what he fears is mentioned in the phrase: **«and if he were to ask me for refuge, I would surely grant him it.»**

That is, unless he asks for something that involves sin or severing ties of kinship, or wronging someone else. In that case, Allah does not answer his prayers, even if he does a great deal of supererogatory deeds, because Allah عَزَّوَجَلَّ is so just that He will not answer such a supplication. The texts explain one another.

Activities

1. Why does Allah عَزَّوَجَلَّ declare war specifically on those who show enmity towards the close friends [awliya] of Allah and those who consume riba?

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2. In the light of the proper understanding of the divine names and attributes, explain what the following sentence means: «When I love him, I will be his hearing with which he hears, his sight with which he sees, his hand with which he strikes and his foot with which he walks.»

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3. Based on your understanding of the hadith, answer the following question: A man spent the night praying qiyaam, then he fell asleep and missed Fajr prayer. What is the ruling on that?

.....

.....

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4. Explain this issue: the hesitation of Allah عَزَّوَجَلَّ in taking the soul of His righteous slave.

.....

.....

.....

Hadith 2

It was narrated that Anas ibn Malik رضي الله عنه said: Three men (raht) came to the apartments of the wives of the Prophet ﷺ to ask about the worship of the Prophet ﷺ. When they were told about it, it was as if they thought it was little. Hence they said: How can we compare ourselves to the Prophet ﷺ, for he has been forgiven his past and future sins? One of them said: As for me, I shall pray qiyam al-layl forever. Another one said: I shall fast every day of my life and never not fast. The third one said: I shall keep away from women and never get married. The Messenger of Allah ﷺ came to them and said: **«Are you the ones who said such and such? Indeed, by Allah, I am the one among you who fears Allah the most and is most mindful of Him, but I fast and I do not fast; I pray and I sleep; and I marry women. Whoever turns away from my Sunnah is not of me.»** Agreed upon.

The narrator of the hadith

Anas ibn Malik ibn an-Nadr al-Ansari, the servant of the Messenger of Allah ﷺ; he served him until he passed away, then he travelled to Damascus, and thence to Basrah, and he died in that city. He was the last of the Sahabah رضي الله عنهم to die in Basrah, in 93 AH.

Explanation of phrases

The word raht (translated above as "men") refers to a group of between three and seven men, up to ten.

«His… sins» refers to the sins of the Prophet ﷺ. The majority of scholars affirm that the prophets عليهم السلام may commit minor sins, but Allah does not allow them to persist in that, and they never delayed repentance from them, as was affirmed by Shaykh al-Islam Ibn Taymiyyah رحمه الله.

«forever» means always, without ceasing

«every day of my life» means fasting continuously, day after day.

«turns away from my Sunnah» means: drifts away from my path.

«Is not of me» means: he is not a Muslim if he drifts away from it because he dislikes it, or because he does not believe in it. If it is otherwise, then he is going against my easy, straightforward path in which there is no strictness or hardship.

Brief explanation of the hadith

In this hadith, the Prophet ﷺ explains that the Muslim should be moderate in doing acts of worship, by adopting a middle path between either going to extremes or being heedless. That is what is required of him in all his affairs. Allah عز وجل says: *{And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate}* [al-Furqan 25:67]. Similarly, acts of worship should be done in moderation, and moderation in worship is part of the Sunnah of the Prophet ﷺ, as he said in the hadith: **«The most beloved of deeds to Allah is that which is done consistently, even if it is little.»** Agreed upon.

The Prophet ﷺ criticized these people for going against Islamic teachings in the actions that they mentioned, and he explained to them that the best of guidance was his, for he was the most knowledgeable among the people of what Allah عز وجل wants in worship, and whoever turns away from his guidance and his Sunnah is not of him ﷺ.

What we learn from the hadith

1

The individual should be moderate in worship, and indeed in all his affairs, because if he falls short he will miss out on much good, but if he is too strict he will get tired and not be able to continue, and will give up striving.

2

This is a refutation of those who refrain from availing themselves of that which is permissible and allowed of good food and comfortable clothing, and prefer instead coarse food and rough clothing of wool and the like. Allah عَزَّوَجَلَّ says: *{Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?"}* [al-A'raf 7:32].

The best is to adopt a moderate approach, and not go to extremes in pursuing fine things, for that leads to living a life of luxury and becoming conceited, just as refusing to have fine things sometimes may lead to extremism, which is overburdening oneself in a way that makes one drift away from the Sunnah.

3

Falling short in matters of religious commitment and worship, and not doing them in accordance with the Sunnah of the Prophet ﷺ is blameworthy, as is doing more than is required.

When this group wanted to go further in matters of worship and do things that the Prophet ﷺ did not do, he forbade them to do that. If the one who wanted to do more in acts of worship that are prescribed in Islamic teachings was told not to do that, then how about people who introduce innovations into the religion of Allah for which there is no basis in the Quran or in the Sunnah?

That includes matters such as inventing awraad (sing. wird, meaning litany) and phrases sending blessings upon the Prophet ﷺ, and observing celebrations that are not part of the Prophet's teachings. The Prophet ﷺ said: **«Whoever introduces into this matter of ours that which is not part of it, it will be rejected.»** Agreed upon.

From that stems another point, which is that what matters is not doing a great amount of worship and going to extremes in that; rather what matters is following the Sunnah of the Prophet ﷺ without being heedless or going to extremes, or doing more or less than is prescribed in the Sunnah. For the Prophet's Sunnah is based on balance and moderation, and not adhering to the Sunnah and not committing oneself to the way it is done may lead to misguidance and innovation.

Going to extremes in religion:

The Prophet ﷺ said: **«Beware of going to extremes in religion, for those who came before you were only doomed because of going to extremes in religion.»** Narrated by Ahmad; classed as sahih by al-Albani.

It was narrated that Abdullah ibn Mas'ud رضي الله عنه said: The Messenger of Allah ﷺ said: **«Those who go to extremes are doomed.» He said it three times.** Narrated by Muslim.

An-Nawawi said: This refers to those who are too strict when it is not appropriate to be strict.

Adhering to the Sunnah:

The Prophet's Sunnah is the ship of salvation and the land of safety. Az-Zuhri said: The earlier scholars used to say: Holding fast to the Sunnah is the means of salvation.

Malik said: The Sunnah is the ship of Nuh: whoever boards it will be saved and whoever stays behind will be drowned.

Activities

1. **Moderation: does it mean not taking religion seriously and following odd and weak views? Write about that.**
2. **The scholars have discussed the phrase «he is not of me.» Write a brief essay about that.**
3. **What is meant by going to extremes in religion? When may someone be described as such?**

Hadith 3

It was narrated that Jabir رضي الله عنه said: The Messenger of Allah صلى الله عليه وسلم said: **«The likeness of me and you is that of a man who lit a fire and grasshoppers and moths started falling into it, and he tries to push them away. I am seizing your waistbands and trying to pull you away from the Fire but you are trying to get away from me.»** Narrated by Muslim.

The narrator of the hadith

Jabir ibn Abdillah ibn Amr ibn Haram. He went on nineteen campaigns with the Prophet صلى الله عليه وسلم, and he is one of those who narrated many reports from him. Towards the end of his life, he had a halaqah (study circle) in the Prophet's Mosque. He lost his sight before he passed away in Madinah, رضي الله عنه.

Explanation of phrases

«grasshoppers» – the word translated here as grasshoppers refers to a type of locust.

«seizing» means holding firmly on to.

«waistbands» – the word translated here as waistbands refers to the place where a waist-wrapper (izar) or trousers are secured. It is a metaphor for the Prophet's keenness to prevent his ummah from committing sins that could lead to them entering the Fire.

«you are trying to get away» – the word translated as trying to get away refers to when someone tries to escape and flee.

Brief explanation of the hadith

In this hadith, the Prophet ﷺ wanted to explain, by giving this likeness, his situation with his ummah, and that he was like a man in the wilderness who lit a fire, then grasshoppers and moths started to fall into it, because that is what moths, grasshoppers and small insects usually do. If someone lights a fire in the wilderness, these insects are attracted towards that light, and the man tries to prevent them from falling into it, but they insist on falling into it. This is how the Prophet ﷺ is with his ummah: he is keen to prevent his ummah from following whims and desires and falling into sin and forbidden matters, but they try to free themselves from him and fall into that.

What we learn from the hadith

1

The Prophet ﷺ gave a likeness to his ummah in order to alert them to be extra cautious, lest they fall into what Allah has forbidden and commit sin. He compared himself and the Muslims to something that they saw and experienced in real life, so as to make it easy for them to grasp and so that it would be a more effective reminder. He likened following whims and desires that lead to Hell to the way in which moths fall into the fire, because moths always come closer to the light of the fire until they fall into it. Similarly, the one who follows whims and desires will end up in punishment. And he likened the ignorance of the one who follows whims and desires to the ignorance of the moth, because the moth does not think that the fire will burn it until it falls into it.

2

This hadith highlights how much the Prophet ﷺ cared about his ummah, and that he did not spare any effort to try to stop them and push them back from anything that could harm them in both their religious and worldly affairs.

3

The hadith indicates that man is more in need of warnings than glad tidings. Hence Allah عَزَّوَجَلَّ mentions only warnings in the verse in which He says: *{Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner}* [al-Furqan 25:1]. That is because human nature has a greater inclination towards immediate gratification than to that which comes later, as Allah عَزَّوَجَلَّ says elsewhere: *{No! But you love the immediate, And leave the Hereafter}* [al-Qiyamah 75:20-21]. That is why it is essential to remove that inclination from your heart, so that you will be able to seek that which will bring you closer to Allah عَزَّوَجَلَّ. Hence it is said: Adornment comes after cleansing oneself.

4

This hadith highlights the Prophet's kindness and compassion towards the ummah, and his keenness that they should be saved, as Allah عَزَّوَجَلَّ says: *{There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful}* [at-Tawbah 9:128].

Activities

1. **Write an essay explaining how the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ showed kindness to his ummah.**
2. **Speak about following the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in all religious obligations.**
3. **Allah sent the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as a bringer of glad tidings and a warner. Write something about that.**

Hadith 4

It was narrated that Anas ibn Malik رضي الله عنه said: The Messenger of Allah ﷺ said: **«There will come a time when the one who is patient and steadfast in adhering to his religion will be like the one who is holding onto a smouldering ember.»** Narrated by at-Tirmidhi; classed as sahih by al-Albani.

And he ﷺ said: **«Ahead of you are days that will require patience and steadfastness, during which the one who is as steadfast as you are will have a reward like that of fifty of you.»** They said: O Prophet of Allah, or [like fifty] of them? He said: **«No; [like fifty] of you.»** Narrated by at-Tabarani; classed as sahih by al-Albani.

Explanation of phrases

«There will come a time when the one who is patient and steadfast» that is, among the people of that time.

Al-Ja'bari said: That is, this time is a time of patience and steadfastness, because what is right is denounced and what is evil is accepted. Intentions have grown corrupt, treachery and dishonesty have prevailed, the one who is on the right path is subject to harm and the one who is following the path of falsehood is honoured. End quote.

«the one who is holding on» that is his patience will be like that of one who holds on, in terms of how hard it is and how difficult the test is.

«to a smouldering ember» that is, to a live coal.

«a reward like that of fifty of you». Shaykh al-Islam رحمه الله said: They – meaning the later generations – may have reward like that of fifty of those who strove hard among them – meaning the Sahabah. That is because the Sahabah had people who helped them in that, but these later generations will not find many people to help them in that. End quote.

Al-Hafiz Ibn Hajar said: The hadith, **«The one who does righteous deeds among them will have the reward of fifty of you»** does not indicate that people other than the Sahabah are superior to the Sahabah رضي الله عنهم; merely having more reward does not necessarily mean that they are superior. Rather the variation in reward has to do with particular deeds. As for what those who saw the Prophet ﷺ gained of immense reward as a result of seeing him, no one can match that.

Brief explanation of the hadith

In this hadith, the Prophet ﷺ wanted to highlight the severity of the tribulation and confusion that will occur at the end of time. Just as the one who holds on to a smouldering ember cannot bear it burning his hand, by the same token the one who strives to adhere to his religion at that time will not be able to remain steadfast in that, because of the prevalence of sin and sinners, and because confusion (fitnah) will be widespread and faith will be weak. It cannot be imagined that he will be able to remain steadfast in his religious commitment except with immense patience. Ash-Shatibi رحمه الله pointed out this meaning in his own time, as he said in verse:

This is the time of patience; who can hold on to that which is like a burning ember, so that he will be saved from tribulation?

Ibn Rajab al-Hanbali رحمه الله said: There are many hadiths which praise the one who is steadfast in adhering to his religion at the end of time. They say that he is like the one who holds onto a smouldering ember, and that the one who does righteous deeds will attain the reward of fifty of those who came before him, **because those who came before him had people around them who helped them to do good**.

What we learn from the hadith

1

This hadith advises people to think of what will happen and prepare themselves for such a situation, for it will inevitably come to pass. The one who will be able to withstand these difficulties is the one who shows patience in adhering to his religion and his faith. He will attain the highest degrees before Allah عز وجل, and his Lord will help him to do that which He loves and is pleased with, for divine help is commensurate with the amount of challenges that one faces.

2

The hadith compares an abstract idea with something tangible. In Fayd al-Qadeer it says: The hadith likens an abstract concept to something tangible. In other words, the one who is steadfast in adhering to the rulings of the Quran and Sunnah will suffer hardships and difficulties at the hands of the innovators and followers of misguidance which may be likened to the suffering endured by the one who picks up a burning object and holds onto it. In fact, it may be even more painful than that. This is one of the Prophet's miracles, for he foretold a matter of the unseen that came to pass.

Ibn al-Qayyim رَحِمَهُ ٱللَّهُ said in verse, describing the qualities of those at the end of time concerning whom the Prophet ﷺ expressed admiration and positive envy:

- They hold fast to the Sunnah when people turn away from it.
- They stay away from what others have introduced of innovations, even if people think it is right and proper.
- They show full devotion to Allah by affirming His oneness, even if most people denounce that.
- They do not claim to belong to anyone except Allah and His Messenger ﷺ, whether it be a shaykh, a tareeqah, a madhab or a group.

These are people who belong to Allah, worshipping Him Alone, and they belong to His Messenger ﷺ, following only what he brought.

They are the ones who are truly holding onto the smouldering ember. Most – if not all – people criticize them, because they are like strangers among them, and people regard them as odd and as innovators, and accuse them of drifting away from the path of the majority. End quote.

Activities

1. **What do you understand from the words of the Prophet ﷺ: «No; [like fifty] of you»?**
2. **Discuss the role of the one who calls people to Allah at the time of tribulation.**
3. **Mention briefly the characteristics of those of this ummah at the end of time who are to be admired and envied [in a positive sense].**

Hadith 5

It was narrated from Jabir رضي الله عنه that a man asked the Messenger of Allah ﷺ: Do you think, if I pray the obligatory prayers, fast Ramadan, regard as permissible what is permitted and regard as prohibited what is prohibited, and I do not do anything more than that, will I be admitted to Paradise? He said: **«Yes.»** He said: By Allah, I shall not do anything more than that. Narrated by Muslim.

Explanation of phrases

"Do you think" that is, tell me. Every time a question begins with the phrase "do you think", it is most likely that what is meant is: Tell me.

"if I pray the obligatory prayers" – this refers to the five daily prayers that are offered every day and night, as Allah عز وجل says: *{Indeed, prayer has been decreed upon the believers a decree of specified times}* [an-Nisa 4:103].

"regard as permissible what is permitted and regard as prohibited what is prohibited" – what is meant by regarding things as permissible or prohibited is doing what is permitted (halal) and avoiding what is prohibited (haram). This will be discussed further below.

Brief explanation of the hadith

In this hadith, the Prophet ﷺ wanted to explain that it is permissible to do only what is obligatory, and omit voluntary actions completely, but undoubtedly the one who omits them and does not do any of them is missing out on a great deal of reward and much goodness.

Al-Qurtubi said: If the people of a city unanimously decide to abandon a Sunnah, they should be fought until they go back to it.

The Sahabah رضي الله عنهم and those who came after them persisted in doing Sunnah actions and virtuous deeds as they persisted in doing obligatory actions, and they did not differentiate between them as they were eager to attain the reward. Rather the Prophet ﷺ did not tell this questioner about the Sunnahs and virtuous deeds in order to make things easier for him and not overburden him, because he was new in Islam, lest imposing too much on him put him off.

What we learn from the hadith

1. The Sahabah were keen to ask questions, and their ultimate goal was to enter Paradise, not to accumulate wealth, to have many sons or to live a life of luxury.

2. If a person limits himself to offering the obligatory prayers, there is no blame on him, and he will not be deprived of admittance to Paradise, because that man said: Do you think, if I pray the obligatory prayers ...?

3. The prayers, and fasting too, are means of gaining admittance to Paradise. It is proven from the Prophet ﷺ that whoever fasts Ramadan, out of faith and in the hope of reward, his previous sins will be forgiven. Agreed upon.

4. A person should not refrain from availing himself of that which is permissible (halal), because that man said: "...[and I] regard as permissible what is permitted..." So if a person refuses to avail himself of that which is permissible for no shar'i reason, that is blameworthy and is not praiseworthy.

5. An-Nawawi رحمه الله said: What is meant by "and regard as prohibited what is prohibited" is avoiding it, and what is meant by "regard as permissible what is permitted" is doing it, believing it to be permissible (halal). End quote.

It may be interpreted in another way, which is: that you believe that what is prohibited is indeed prohibited, and what is permissible is indeed permitted, because if you do not believe that, then you do not believe in the Islamic ruling. So if you refrain from that which is prohibited because it is prohibited, and out of fear of Allah عز وجل, then refraining from it becomes an act of worship, even though simply keeping away from what is prohibited is good; but what is better is to believe that it is prohibited, and you refrain from it because of that, and out of fear of Allah عز وجل.

An example of that is a man who avoids drinking alcohol or smoking or eating pork, not because it is haram, but because he does not like it or want it. There is no sin on him in that case, but if he refrains because he believes that it is haram, and he is refraining from it for the sake of Allah, then he will be rewarded for that.

Activities

1. Why did the Prophet ﷺ not mention zakat and Hajj in this hadith?

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2. What is the difference between an individual not doing Sunnah actions and the inhabitants of a town unanimously agreeing to abandon Sunnah actions?

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3. In this hadith, the Prophet ﷺ explained an important Islamic principle. State what it is and why it is important.

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Hadith 6

It was narrated from Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah ﷺ used to say: **«The five daily prayers, one Jumuah to the next, and one Ramadan to the next, are expiation for whatever comes in between them, if one avoids major sins.»** Narrated by Muslim.

Explanation of phrases

«one Jumuah to the next, and one Ramadan to the next» means: from one Jumuah prayer to the next, and from one fast of Ramadan to the next.

«are expiation for whatever comes in between them» that is, of sins. The word takfeer (translated here as expiation) literally means covering, but what is meant here is erasing.

«major sins» – al-Munawi said: This refers to every serious and grave sin. There was a difference of scholarly opinion concerning that, and there are several views, the most likely of which to be correct is that it refers to any sin for which the Lawgiver imposes a hadd punishment and issues a clear warning.

It also applies to every sin for which the Prophet ﷺ cursed the doer.

It also applies to every action for which there is a hadd punishment in this world, such as zina; or there is a warning for the Hereafter, such as consuming riba; or it is stated that it nullifies faith, such as the words of the Prophet ﷺ: **«No one of you truly believes, until he loves for his brother what he loves for himself.»** Agreed upon.

Or there is a disavowal of it, such as the words of the Prophet ﷺ: **«Whoever cheats us is not one of us.»** Narrated by Muslim.

And anything else that is like that is a major sin.

The view of Ahl as-Sunnah is that major sins do not put a person beyond the bounds of faith, and that those who commit major sins do not become disbelievers, so long as they do not regard those actions as permissible. If one of them dies – even if he dies whilst he is persisting in major sins – he will not abide forever in Hell.

Brief explanation of the hadith

In this hadith, the Prophet ﷺ explains that the five daily prayers expiate sins committed between Fajr and Zuhr, between Zuhr and Asr, between Asr and Maghrib, between Maghrib and Isha, and between Isha and Fajr. If a person does a bad deed, but he establishes those five daily prayers and does them properly, then the prayers will erase the sins, if he avoids major sins.

An-Nawawi said in Sharh Muslim, commenting on this hadith: **«There is no Muslim who, when the time for an obligatory prayer comes, does wudu for it properly, focuses properly with humility, and bows properly, but it will be an expiation for whatever sins came before it, so long as he did not commit any major sin. And this applies every time he prays.»** And he said: What this means is that all sins will be forgiven except major sins, which will not be forgiven. End quote.

Al-Qadi Iyad said: What is mentioned in the hadith about forgiveness of sins applies so long as no major sin is committed. This is the view of Ahl as-Sunnah. Major sins can only be expiated by repentance or by the mercy and grace of Allah عَزَّوَجَلَّ. End quote.

The scholars said: It is essential, when matters have to do with people's rights, to restore those rights, settle the matter and give them what they are owed, even if it is minor; and in the case of major sins, it is essential to repent.

What we learn from the hadith

1 Good deeds (hasanat) erase bad deeds (sayyiat). Allah عَزَّوَجَلَّ says: *{And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds}* [Hud 11:114]. Expiation may be achieved by doing righteous deeds, such as prayer, giving charity, fasting, honouring one's parents, upholding ties of kinship, visiting the sick, attending funerals, constantly remembering Allah, asking Him for forgiveness, tahleel (saying Laa ilaaha illa Allah [there is no god worthy of worship except Allah]), tahmeed (saying Alhamdu Lillah [Praise be to Allah]), takbeer (saying Allahu akbar [Allah is Most Great]), reading Quran, and so on.

2 **Minor sins may be expiated by doing righteous deeds, but in the case of major sins, it is essential to repent specifically from them.**

Note:

- If prayer expiates sins, what is left for Jumuah prayers and Ramadan to expiate?
- If wudu expiates sins, what is left for prayer to expiate?
- The same may be asked about fasting on the Day of Arafah expiating the sins of two years, and fasting on the Day of Ashura expiating the sins of one year.
- And the same may be asked about the worshipper's saying Aameen coinciding with that of the angels leading to forgiveness of his previous sins.

The answer is: each of the things mentioned may bring about expiation. Therefore if there are any minor sins to be expiated, it will expiate them, and if there are no minor sins to be expiated, it will be recorded as good deeds (hasanat) and will raise the doer in status.

3

The Prophet ﷺ urged the Muslim to always be keen to establish the five daily prayers, regularly attend Jumuah prayer, and fast Ramadan, because of what he may attain thereby of expiation for bad deeds or minor sins, and how many they are!

4

It is appropriate for the Muslim to learn about the rulings on prayer, Jumuah and fasting, so that he may do these actions in the correct, prescribed manner, and thus attain expiation of minor sins thereby.

5

The Muslim should regularly offer the five daily prayers on time, with their essential parts, fulfilling their conditions and doing the actions that are recommended (mustahabb), for prayer is one of the greatest means by which Allah may expiate sins. The more properly a person does his prayer, the more hope there is of expiation for bad deeds. Salman al-Farisi رضي الله عنه said: Offer the five daily prayers regularly, for they are expiations for the deeds of these physical faculties, so long as they do not commit major sins.

Major sins include:

Shirk, witchcraft, murder, consuming riba (usury) and consuming the property of orphans.

The Prophet ﷺ said: **«Avoid the seven [sins] that doom a person to Hell.» They said: What are they, O Messenger of Allah? He said: «Associating others with Allah (shirk), witchcraft, killing a soul whom Allah has forbidden to be killed except in cases dictated by Islamic law, consuming riba, consuming the property of orphans, fleeing the battlefield, and making accusations against chaste women who are innocent at heart and believers.»** Narrated by al-Bukhari and Muslim.

Tabarruj (wanton display)

The Messenger of Allah ﷺ said: **«There are two types of the people of Hell that I have not seen yet: … and women who are clothed yet naked, walking with an enticing gait, with something on their heads that looks like the humps of camels, leaning to one side. They will never enter Paradise or even smell its fragrance, although its fragrance can be detected from such and such a distance.»** Narrated by Muslim.

Plucking the eyebrows, having tattoos, and changing the creation of Allah

The Prophet ﷺ said: **«May Allah curse the women who do tattoos and the women who ask for that to be done, the women who pluck eyebrows and the women who ask for that to be done, the women who file teeth for the purpose of beautification, changing the creation of Allah.»** Narrated by al-Bukhari and Muslim.

Activities

1. **The Prophet ﷺ said, in the hadith under discussion: «…if one avoids major sins.» Explain what is meant by this phrase, and explain the view of Ahl as-Sunnah wa'l-Jama'ah towards the one who commits major sins.**
2. **In the light of the words of Allah عَزَّوَجَلَّ,** *{Indeed, good deeds do away with misdeeds}* [Hud 11:114]**, write an essay about the many ways of doing righteous deeds and attaining forgiveness.**
3. **The scholars differed greatly concerning the definition of major sin. Write a brief essay about that.**

Hadith 7

It was narrated that Abdullah ibn Mas'ud رضي الله عنه said: The Messenger of Allah ﷺ said to us: **«O young men, whoever among you is able to, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be like [temporary] castration for him.»** Agreed upon.

The narrator of the hadith

Abdullah ibn Mas'ud al-Hudhali, one of the senior Sahabah in terms of virtue and wisdom. He migrated to Ethiopia twice. He was present at Badr, Uhud, al-Khandaq and all other campaigns with the Messenger of Allah ﷺ. He was the closest of people to him in following his guidance and in his bearing and attitude. He learned seventy surahs directly from him, with no one else present. Umar رضي الله عنه sent him to the people of Kufah to teach them about their religion. He died in 32 AH.

Explanation of phrases

«young men (shabab)»: shabab is the plural of shabb, which refers to one who has reached puberty but has not yet passed the age of thirty. It was also said that it refers to one who is aged between nineteen and thirty-four, or between thirty and forty.

What is meant by being able in this hadith is being able to afford the expenses of marriage, such as the mahr (dowry), maintenance and accommodation. It also includes physical desire and the inclination to get married.

«more effective in lowering the gaze» means that it makes a person able to restrain his gaze and not look at women.

One of the well-established guidelines is that whatever someone says should be interpreted in accordance with his customs and traditions. So if the words come from the Prophet ﷺ, they should be interpreted in accordance with the shar'i tradition, because this is the meaning that he ﷺ intended.

«and [more effective in] guarding one's chastity» – what is meant is that marriage prevents one from falling into immoral deeds.

What is meant by "fasting" is fasting as prescribed in Islam.

"it" refers to fasting.

The word translated here as "castration" originally refers to castration of male animals, so as to eliminate its desire.

Brief explanation of the hadith

The Prophet ﷺ – who is the teacher and guide who cared deeply for his ummah – addressed young men, instructing the one who is able to get married to do so. What is meant by being able includes both physical and financial ability. If a young man does not have the physical ability, then he has no need of marriage. If he does have the physical ability but has no money, then he is not able to get married.

Then the Prophet ﷺ explained the benefits that the young man may attain from marriage, so as to encourage him to get married: "for it is more effective in lowering the gaze and guarding one's chastity." Marriage is one of the most important means of lowering the gaze and refraining from looking at that which is haram, and of preventing zina (fornication). Allah, عَزَّوَجَلَّ, has enjoined men and women to lower their gaze and guard their chastity, as He, عَزَّوَجَلَّ, says: *{Tell the believing men to lower their gaze and guard their chastity. That is purer for them. Indeed, Allah is Acquainted with what they do And tell the believing women to lower their gaze and guard their chastity…}* [an-Nur 24:30-31].

Then the Prophet ﷺ offered a practical solution for the one who cannot afford to get married, as he ﷺ said: "And whoever cannot afford it should fast." He gave as the reason for choosing fasting as a solution and remedy the fact that it is a protection and prevents desire from being provoked and growing strong. In addition to being a prescribed act of worship for which the one who does it will be rewarded, it also weakens desire as a result of abstaining from food and drink, and it constricts the path of the blood through which the Shaytan may move.

Having children is one of the most important aims of marriage, so why did the Prophet ﷺ not mention it in this hadith?

Shaykh Ibn Uthaymeen رحمه الله said: The Prophet ﷺ did not say that marriage will bring more children, even though marriage does bring children, because usually the main concern of the young man is that which will help him to lower his gaze and guard his chastity. Hence you will find that those who congratulate a young man do not think of congratulating him on now having the opportunity to have children; rather they may say to him: Take your time and do not rush to have children, and they congratulate him because he will now be able to lower his gaze and guard his chastity. Hence the Prophet ﷺ did not mention the great benefit of having many children in this instance, because he was addressing young men, and what is most important for them is these two matters.

What we learn from the hadith

1 Islam prescribes marriage, because there is much wisdom behind it and many, varied benefits in it, including the following:

- Perpetuating the human race and preventing it from diminishing or vanishing, by having children.
- Keeping both spouses chaste and enabling them to avoid what is haram.
- Creating comfort and tranquillity between the spouses. Allah, عز وجل, says: *{And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy}* [ar-Rum 30:21].
- Increasing the number of Muslims.
- Preserving lineages and strengthening family ties.
- Protecting women and taking care of them by spending on their maintenance and meeting their needs.
- Fulfilling the paternal and maternal instincts, which will be fulfilled if there are children.
- Protecting morals from declining and protecting people from falling into the pit of zina and illicit relationships.

2 It is encouraged to get married because it keeps one chaste and protects one from what is haram.

3

The Prophet ﷺ was a good speaker who addressed young men in an appropriate manner.

4

The Messenger ﷺ had a good approach in teaching his ummah and explaining things to them. This is clearly seen in the way in which he would tell them of a ruling and explain the reason for it.

Explaining the reason for the ruling is beneficial in several ways:

- It highlights the sublime nature of Islam, for all its rulings are based on taking care of people's interests.
- It reassures the listener, because if the listener learns of the wisdom behind the ruling, he will be more at ease with it, and that will give him a stronger motive to adhere to it.

5

The individual should avoid anything that would lead to him letting his gaze wander or falling into immoral deeds. As the Prophet ﷺ instructed people to get married for the purpose of lowering the gaze and guarding chastity, that which leads to the opposite thereof must be forbidden.

Activities

1. **Al-Babarti رحمه الله said: There is no Islamic ruling that is supported by so many various reasons like marriage, for which there are shar'i reasons, rational reasons and natural reasons. Explain that, using other sources.**

.....

2. **Quote evidence from the religious texts for the prohibition on masturbation, using other sources.**

.....

3. **There is a story behind Abdullah ibn Mas'ud's narration of this hadith. Tell the story, noting the most important things that we learn from it.**

.....

Hadith 8

It was narrated from Abu Saeed al-Khudri رضي الله عنه that the Prophet ﷺ said: **«This world is sweet and green, and Allah will make you successive generations therein, and He will see what you do. Beware of this world and beware of women, for the first fitnah (trial) among the Children of Israel had to do with women.»** Narrated by Muslim.

The narrator of the hadith

Abu Saeed al-Khudri, Sa'd ibn Malik ibn Sinan al-Ansari, one of the youngest and best of the Sahabah. He narrated a great deal from the Prophet ﷺ. He was a faqeeh, mujtahid and mufti. He was present with the Prophet ﷺ at al-Khandaq and subsequent campaigns.

Explanation of phrases

«This world is sweet and green» – these are two descriptions of this world. This world is sweet in its taste and green and pleasant in its appearance.

«and Allah will make you successive generations therein» that is, He will make you successors to the generations who came before you (and thus you will inherit the earth), then He will see: will you obey Him, or will you disobey Him and follow your whims and desires?

Brief explanation of the hadith

In this hadith, the Prophet ﷺ instructs us to fear Allah, after describing how this world is. Then he ﷺ explains that Allah عَزَّوَجَلَّ has made us successive generations in this world. Then He will see: will we obey Him and restrain ourselves from following whims and desires, doing what Allah has enjoined upon us and not being deceived by this world, or will it be the opposite of that? Hence he says: **«Beware of this world»** – that is, do what you are enjoined to do and refrain from what you are forbidden to do, and do not be deceived by the sweetness and beauty of this world. As Allah عَزَّوَجَلَّ says: *{so let not the worldly life delude you and be not deceived about Allah by the Deceiver}* [Luqman 31:33].

Then the Prophet ﷺ issued a warning about women, which includes a warning about a woman's scheming against her husband, as well as a warning about the temptation of women. Hence he said: **«for the first fitnah (trial) among the Children of Israel had to do with women,»** and they succumbed to temptation caused by women, and thus they went astray and lead others astray.

Hence we find our enemies and the enemies of our religion nowadays focusing on women, wanting them to adorn themselves and mix with men, so that women will become like playthings and people will not care about anything except their shapes and their bodies.

They have clearly stated that. One of the Masonic leaders said: "A cup of wine and a beautiful woman can do more damage to the nation of Muhammad than a thousand cannons."

Another one said: "We will distract the profane [non-Masons, outsiders] with two desires: the belly and the genitals, so that they will become like a flock of sheep and we can drive them wherever we wish."

Do those who promote music, dancing, the drinking of alcohol, the spread of fornication and wanton adornment in the Muslim lands realize that they are carrying out the Zionist plan to erase the teachings of Islam, and that they are achieving for them that which they are unable to achieve themselves?

What we learn from the hadith

1. This world is nothing in comparison with the Hereafter; it is a passageway and a place to sow now and reap in the Hereafter.

2

The hadith is a warning against being deceived by this world and inclining towards women, for both of them are a test and trial for everyone who is prone to temptation. The warning is about this world, as the Prophet ﷺ said elsewhere: **«Among the things that I fear for you after I am gone is what you will acquire of transient worldly gains and glamour.»** Agreed upon.

And there are many warnings about women, as the Prophet ﷺ said: **«I am not leaving behind any trial more harmful for men than women.»** Agreed upon.

3

The Prophet's care for his ummah and how he warned them against that which could be a cause of their doom.

4

The greatest and strongest of fitnahs (trials) is the fitnah of women, for their fitnah is immense and falling into it is a serious matter. They are the traps and nets of the Shaytan. How often has the Shaytan been able to ensnare by means of them one who was in good shape, so he became a prisoner of his desires and sins, and he could find no way to escape. Had he taken precautions against that, and not let himself wander into places of danger and expose himself to troubles, and had he sought the help of Allah عَزَّوَجَلَّ, he would have been safe from that fitnah and would have been spared this test. Hence the Prophet ﷺ warned against that in particular in this hadith.

Activities

1. **Explain how Islamic teachings warn against the temptations of this world.**
2. **Write an essay about the efforts aimed at westernization of the Muslim woman and the ways of protection and remedy.**
3. **Based on this hadith and others, describe how the Prophet ﷺ took care of his ummah.**

Hadith 9

It was narrated that Abdullah ibn Umar رضي الله عنه said: The Messenger of Allah ﷺ took hold of my shoulder and said: **«Be in this world as if you are a stranger or a wayfarer.»** Ibn Umar رضي الله عنه used to say: When evening comes, do not wait for morning, and when morning comes, do not wait for evening. Take from your good health for your sickness, and from your life for your death. Narrated by al-Bukhari.

The narrator of the hadith

Abdullah ibn Umar ibn al-Khattab, the Companion of the Messenger of Allah ﷺ. He was present at al-Khandaq and subsequent campaigns; he was not present at Badr or Uhud because he was too young. He issued fatwas to the people for sixty years. He lost his sight at the end of his life, and he was the last of the Sahabah to die in Makkah, in 73 AH.

Explanation of phrases

"took hold of my shoulder" the word translated here as shoulder refers to the place where the top of the arm meets the body.

«as if you are a stranger» far from his homeland, who does not take the place where he is now as his home or place of residence, and does not think that he will remain there for long.

The scholars said concerning the Prophet's word "stranger": this is a general word which includes several types of advice, because the stranger does not know much about the people, therefore he has little envy, enmity, resentment, hypocrisy and disputes, and other bad characteristics that stem from mixing with people, Because his stay is of short duration, he does not have much in the way of a house, garden, farmland, family, children and all other connections that are the main reason for being distracted from the Creator. End quote.

«a wayfarer» that is, one who is passing by on the road. He is more transient than the stranger, for his attachment to people and things is less than that of the stranger.

"When evening comes, do not wait for morning" – this has two meanings:

- **The first meaning is:** do what you have to do in the evening before the morning comes, and do not say: Tomorrow I will do it. Do not delay the work of today until tomorrow.

  "and when morning comes, do not wait for evening" that is, do the deeds of the morning in the morning, and finish them.

- **The second meaning is:** when evening comes, do not wait for morning, because you may die before morning comes.

  And when morning comes, do not wait for evening, because you may die before evening comes.

"and from your life for your death" that is, make the most of the days of your life, so that it will benefit you before Allah عَزَّوَجَلَّ after you die.

Brief explanation of the hadith

In this hadith, the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ instructs us to have little interest in this world, and not to take it for granted, because no matter how long you live, you will ultimately depart from it. Moreover, it is not the abode of constant ease and happiness; rather times of ease in this world are always mixed with annoyances and troubles, and happy times are always mixed with many causes of sadness and grief.

So be in this world as if you are a stranger who does not know anyone and no one knows you, or a wayfarer who does not intend to stay and settle down.

The stranger does not take this world as an abode or a place to halt for any length of time, and **the wayfarer** will never halt in it at all; rather he is simply passing through.

The wayfarer is more disinterested in this world than the stranger, because the wayfarer does not halt, whereas the stranger may halt, even briefly, then he moves on.

Hence Ibn Umar رَضِيَ ٱللَّهُ عَنْهُ used to say: "When morning comes, do not wait for evening," for you may die before evening comes.

"And when evening comes, do not wait for morning," for you may die before morning comes. Rather you should hasten to make the most of the opportunities that are available at that time and do not delay doing righteous duties, and do not take this world for granted, for you may fall sick and become unable to do righteous deeds, or you may become poor and unable to do righteous deeds, or you may die and your deeds will come to an end.

What we learn from the hadith

1

We should have little interest in this world and not regard it as a permanent abode, because he said: **«Be in this world as if you are a stranger or a wayfarer.»**

2

The Prophet ﷺ taught us well by giving convincing likenesses. If he had said: Show little interest in this world and do not take it for granted, and so on, that would not be as effective in conveying the idea as saying, **«Be in this world as if you are a stranger or a wayfarer.»**

3

Do not hope in the morning that you will live till evening, or hope in the evening that you will live till morning. How many individuals got up in the morning and did not live till evening, and how many individuals went to bed in the evening and did not wake up in the morning. How many individuals put on their clothes and no one took them off except the one who washes the deceased. How many individuals went out from their homes, and their wives prepared their lunch or dinner, but they never got to eat it. How many individuals went to sleep and never woke up again.

So it is not appropriate for anyone to hope to live a long life; rather we should ensure that we are cautious, with resolve.

4

Each person should take from his good health for his sickness, because when he is in good health, it is easy for him to do acts of worship and to avoid haram things, unlike when he is sick. By the same token, he should take from his life for his death, for the healthy person feels reassured, relaxed and clear-minded, and he has plenty of time and health. But how many there are who fail to make the most of that.

Activities

1. How did Ibn Umar رضي الله عنه learn from this hadith in practical terms?

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2. What Islamic principle may be derived from this hadith and other, similar hadiths?

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3. How can a person take from his youth for his old age, and take from the time of wealth for the time of poverty, and take from his health for his sickness?

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Hadith 10

It was narrated that Anas ibn Malik رضي الله عنه said: The Messenger of Allah ﷺ said: **«Paradise is surrounded with hardships, and Hell is surrounded with desires.»** Agreed upon.

Explanation of phrases

«Paradise is surrounded» that is, it cannot be reached except by going through that which surrounds it

«with hardships» – this refers to things that people dislike and find difficult, such as doing acts of worship in the proper manner, like doing wudu properly in the winter, showing patience in the face of calamity, and so on.

«Hell is surrounded with desires» that is, with pleasures that Islam forbids one to engage in, or that may lead to neglecting obligatory duties, or cause one to fall into forbidden things.

Brief explanation of the hadith

This hadith is an example of the concise speech of the Prophet ﷺ, as Ibn Hajar said: "This is an example of the Prophet's concise speech and sublime eloquence in condemning desires, even though people are naturally inclined towards them, and urging them to persist in doing acts of obedience, even though they may resent that and find it difficult." End quote.

Included among those difficult things are: striving hard and persisting in doing acts of worship, and showing patience when doing them; suppressing anger, forgiving people and showing forbearance; giving charity and treating kindly the one who mistreats you; showing patience in refraining from desires, and so on.

As for pleasures, what is meant is those that are haram, such as alcohol, zina, looking at non-mahram women, backbiting, playing and listening to musical instruments, and so on.

With regard to permissible pleasures, they are not referred to in this hadith, but it is disliked (makruh) to go to extremes in availing oneself of them, for fear that they may distract one from acts of obedience and worship, or lead to that which is haram.

What we learn from the hadith

1. Paradise can only be attained by means of patience in putting up with hardship, and no one can be saved from the Fire unless he is able to free himself from being under the control of forbidden desires.

2. The path to Paradise is rugged, and it is sufficient to note that the Prophet ﷺ described it by saying, **«Paradise is surrounded with hardships.»** But those hardships may become easier to bear when one realizes that beyond them lies Paradise.

3. This hadith urges us to pay attention to consequences, for if toiling and striving are followed by comfort and rest, then they become easier to bear. So the wise person is the one who looks at the long-term benefit, not the short-term difficulties. The wise men say: Ease cannot be attained through ease.

4. The one who calls people to the truth is vulnerable to harm, and adhering to the path of truth is not a walk in the park. Rather it is as the Prophet ﷺ said: **«Paradise is surrounded with hardships, and Hell is surrounded with desires.»**

5. Paradise and Hell have already been created and exist at present, and they will never cease to exist or vanish. This is the view of Ahl as-Sunnah wa'l-Jama'ah in contrast to that of the Mutazila and Qadaris.

This is proven by evidence from the Quran and Sunnah. Allah عَزَّوَجَلَّ says: *{And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous}* [Aal Imran 3:133] and *{then fear the Fire, whose fuel is men and stones, prepared for the disbelievers}* [al-Baqarah 2:24].

Al-Bukhari and Muslim narrated from Anas رَضِيَ اللَّهُ عَنْهُ the story of the Isra (Prophet's Night Journey), at the end of which it says: **«Then Jibreel took me up until he came to Sidrat al-Muntaha (the Lote-Tree of the Utmost Boundary), which was covered in colours, I do not know what they were. Then I entered Paradise, and saw domes of pearls, and its soil is musk.»**

In as-Sahihayn it is narrated from Abdullah ibn Umar رضي الله عنه that the Messenger of Allah صلى الله عليه وسلم said: **«When one of you dies, he is shown his place morning and evening. If he is one of the people of Paradise, then he is one of the people of Paradise; and if he is one of the people of Hell then he is one of the people of Hell. It is said: This is your place, until Allah resurrects you on the Day of Resurrection.»**

In as-Sahihayn it is narrated that Abdullah ibn Abbas رضي الله عنه said: The sun was eclipsed at the time of the Messenger of Allah … and he said: **«I saw Paradise, and I reached out to take a bunch [of its fruits]; if I had been enabled to take it, you would have eaten from it for as long as this world lasts. And I saw Hell, and I have never seen any scene more frightening than what I saw today…»**

Activities

1. **Explain what we see in this hadith of the brilliant eloquence of the Prophet صلى الله عليه وسلم.**

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2. **Write an essay about the effect of desires on the Muslim youth.**

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3. **Quote other prophetic hadiths which prove that the Prophet صلى الله عليه وسلم was given the power of concise speech.**

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Hadith 11

It was narrated from Abdullah ibn Amr ibn al-As رضي الله عنه that the Prophet صلى الله عليه وسلم said: **«He has succeeded who becomes Muslim and is given just enough provision, and Allah makes him content with what He has given him.»** Narrated by Muslim.

The narrator of the hadith

Abdullah ibn Amr ibn al-As رضي الله عنه, he became Muslim before his father. He strove hard in worship and had a great deal of knowledge. He was one of those Sahabah رضي الله عنهم who narrated a great number of hadiths. He asked the Prophet صلى الله عليه وسلم for permission to write down what he heard from him, and he gave him permission, so he wrote them down. That book of his was called as-Sadiqah.

Explanation of phrases

«He has succeeded» – the word translated here as succeeded refers to achieving success and attaining what one seeks in this world and the Hereafter. The hadith refers to both, and in the Quran it says: *{Certainly will the believers have succeeded}* [al-Mu'minun 23:1] and *{He has certainly succeeded who purifies himself}* [al-A'la 87:14]. And Allah says regarding success in this world: *{And he has succeeded today who overcomes}* [Ta-Ha 20:64].

«is given just enough provision» that is sufficient to meet his needs. This refers to provision of which nothing is left over, and it is just as much as a person needs, so that he is neither poor nor rich.

An-Nawawi said: Just enough provision is what suffices, no more and no less.

Al-Qurtubi said: It is that which meets one's needs and wards off want and poverty.

«and Allah makes him content» that is, He makes him content with what He has given him, so that he does not ask for more, because he knows that his provision is already decided, and will never go beyond what has been decreed for him.

Brief explanation of the hadith

This hadith mentions together three characteristics, and explains that the one who attains these characteristics – **by becoming Muslim, being granted provision that suffices him, and being made content with it** – will have attained what he wants and will have acquired what he desires in this world and the Hereafter. That is because these three characteristics combine all that is good in both religious and worldly terms. So if a person is guided to Islam, which is the religion of Allah Who accepts no other religion, and it forms the basis for attaining reward and salvation from punishment; and he is granted provision that suffices him and saves him from having to ask of people; then Allah perfects this blessing by making him content with what He has given him, meaning that he is pleased with what he has been given of provision that suffices him, and he does not aspire for anything beyond that – then he has attained all that is good both in this world and the Hereafter.

What we learn from the hadith

1. This hadith highlights the virtue of having just enough, and indicates that being in this situation is better than being so poor that one may neglect religious duties and so rich that one commits transgressions.

2. Having too much wealth distracts one from religious duties, and having too little wealth causes one to forget religious duties. So whatever is little but just enough is better than a great deal that distracts one.

3. The one who is in this situation – the one who has just enough – is closer to the poor, because he does not enjoy the luxuries and pleasures of this world as rich people do, so he is in a similar situation to that of the poor, except for the fact that he is spared mistreatment by other people and the humiliation of having to ask others for help.

4. All blessings come from Allah عَزَّوَجَلَّ. This person has succeeded by the help and grace of Allah عَزَّوَجَلَّ, for it is He Who guided him to Islam; it is He Who granted him provision and made his provision just as much as he needs, no more and no less; and, finally, it is He Who blessed him by making him content with his provisions.

5. The hadith does not mean that the individual should stay home and not seek a livelihood. Rather he should work and strive in pursuit of his provision, whilst being content and pleased with what Allah عَزَّوَجَلَّ gives him.

Activities

1. **Explain our urgent need nowadays to be content with what Allah gives us.**
2. **Why are these three things combined needed in order to attain success in this world and the Hereafter?**
3. **Does this hadith contradict the concept of striving to earn a livelihood and seeking to be independent of means? Quote evidence for what you say.**

Hadith 12

It was narrated that Muawiyah رضي الله عنه said: I heard the Prophet صلى الله عليه وسلم say: **«When Allah wills good for a person, He grants him understanding of religion. I am merely a distributor, and it is Allah Who gives. This ummah will continue to adhere to the command of Allah, and those who oppose them will not harm them, until the decree of Allah comes to pass.»** Agreed upon.

The narrator of the hadith

Muawiyah ibn Abi Sufyan al-Umawi al-Qurashi رضي الله عنه, one of the scribes of the revelation, the founder of the Umayyad (Umawi) state in Syria, and the first of its caliphs. He became Muslim before the conquest of Makkah. When Abu Bakr as-Siddeeq رضي الله عنه became caliph, he appointed him as the commander of an army under the supreme command of his brother Yazid ibn Abi Sufyan. He passed away in Damascus at the age of 78.

Explanation of phrases

«He grants him understanding of religion» that is, Allah عز وجل blesses him with understanding, intelligence and deep insight to the extent that he becomes a faqeeh and scholar who has great knowledge of Islamic teachings and rulings, and how to put them into practice. This is the greatest blessing that a person may be given.

This refers to one for whom understanding has become second nature, or one who understands before others.

«I am merely a distributor» – when he shared out something among them, he divided it equally and equitably among them.

«and it is Allah Who gives» – the true giver is Allah عز وجل, for all things happen by the will and decree of Allah عز وجل. Thus He gives to each one of His slaves according to His will and decree.

«continue to adhere to the command of Allah» in observance of the teachings of Allah's religion, implementing its laws and adhering to them.

«until the decree of Allah comes to pass» that is, the Day of Resurrection.

Using the kunyah Abu'l-Qasim:

It was narrated from Abu Hurayrah رضي الله عنه that the Prophet ﷺ said: **«You may call yourselves by my name but do not call yourselves by my kunyah.»** Agreed upon.

What is meant is a prohibition on calling anyone else by his kunyah during his lifetime, lest someone else be addressed by this kunyah and the Prophet ﷺ would think that it was he who was being called.

But after his death, the correct view is that that is permissible. Ahmad, Abu Dawud, and al-Hakim (who classed it as sahih) narrated from Ali رضي الله عنه that he said: I said: O Messenger of Allah, if a son is born to me after you are gone, may I call him by your name and give him your kunyah? He said: **«Yes.»**

Brief explanation of the hadith

This hadith indicates that when Allah wills much good and great benefit for a person, He blesses him with knowledge of Islam, and nothing else in the universe comes close to that in virtue, honour and high status, because it is the legacy of the prophets, who never left anything else behind to be inherited. The Messenger ﷺ is merely a distributor and conveyor of Islamic knowledge; he conveyed it from the Lord of Glory, and it is Allah عز وجل Alone Who grants memory and understanding to whomever He wills. There will always be a group of Muslims who adhere to His laws, steadfast in adhering to His religion, and holding fast to it until the Hour begins; those who oppose them and let them down will not harm them.

What we learn from the hadith

1. The virtue of knowledge and of devoting one's time to it, learning it, teaching it for the sake of Allah عز وجل, encouraging others to seek it, telling people ways of acquiring it, writing about it and telling people that it leads one to be mindful of Allah عز وجل and fear Him.

2. The knowledge of the virtue of which the texts speak is knowledge of Islam and Sharia, not knowledge that has to do with worldly matters. The one who does not seek to acquire knowledge of Islam and learn its basic principles and related matters is deprived of much good.

Islamic knowledge is of two types:

That which is required on a communal basis, so if a sufficient number of people undertake it, it is waived from the others. That includes learning the adhan; enjoining what is right and forbidding what is wrong; and other things by means of which Islamic teachings and Sharia are preserved and protected.

That which is required on an individual basis, so each person must learn it. This includes what each person needs to know of religious matters: Tawhid (the oneness of Allah); things that nullify Islam and constitute innovation; and purification, prayer, fasting and so on.

3

Proper understanding of Islam is not limited to acquiring and having knowledge only; rather it is knowledge and action. As for the one who learns but does not act upon it, he does not have proper understanding; rather he may be called a "reader" (one who has read and acquired theoretical knowledge only). Hence the early generations warned against having a large number of "readers" (those who have acquired theoretical knowledge only), and a small number of those who truly understand what they have learned. Abdullah ibn Mas'ud رضي الله عنه said: **How will you be when the "readers" among you are many and those who truly understand what they have learned are few?**

4

Devoting time to seeking knowledge is better than being focused on supererogatory acts of worship such as prayer, fasting and tasbeeh (glorifying Allah), because the benefit of knowledge reaches both the one who acquires it and other Muslims too, unlike the supererogatory acts of worship mentioned, the benefit of which is limited to the doer only. Moreover, the scholars are the heirs of the prophets, whereas the one who devotes himself to worship is not like that, because the worshipper has to follow a scholar and emulate him in his worship. Furthermore, the benefit and impact of knowledge remains after the scholar dies, whereas supererogatory acts of worship cease with the death of the worshipper.

5

This ummah will persist in adherence to the path of goodness and truth, and will not be harmed by those who differ from them. That is represented in the prevailing group, who will continue to adhere to the teachings of the Prophet صلى الله عليه وسلم and will not drift away from his path by introducing innovations in beliefs or in their practices.

The reason why having understanding of religion is superior if it is accompanied by action is that many of the actions of the one who has understanding of religion will be in accordance with the Sunnah. This is something that is very good, and no one knows how much good there is in it except Allah. No one understands that except the one whom Allah blesses with understanding of religion and enables him to act upon it.

6 Acquiring knowledge of Islamic teachings, acting in accordance with them and spreading them is a kind of jihad in Allah's cause. There is no difference between the mujahid who strives in Allah's cause with his weapon and the seeker of knowledge who strives with his knowledge. Each of them is striving in Allah's cause, seeking to explain the teachings of Islam to the slaves of Allah. However, physical jihad is a means of warding off aggression and spreading the religion of Islam, and it is not an end in and of itself, unlike knowledge, which is an end in and of itself, so it is to be sought at all times.

Activities

1. **Why is devoting time to the pursuit of knowledge better than focusing on doing supererogatory acts of worship?**

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2. **Which is better before Allah عَزَّوَجَلَّ, the scholar or the mujahid who strives in Allah's cause? Why?**

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3. **Why is understanding of religion the best thing that a person can acquire in this world?**

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Hadith 13

It was narrated that Adiy ibn Hatim رضي الله عنه said: The Messenger of Allah ﷺ said: **«There is no one among you but Allah will speak to him, without an interpreter. He will look to his right and see nothing but the deeds that he sent on ahead; he will look to his left and see nothing but the deeds that he sent on ahead. He will look in front of him and will see nothing but the Fire facing him. So protect yourselves from the Fire, even by means of half a date.»** Another report adds: **«even by means of a good word.»**

The narrator of the hadith

Adiy ibn Hatim at-Ta'i, one of the Companions of the Prophet ﷺ. He was the son of Hatim at-Ta'i whose generosity and kindness were proverbial. He was a Christian, then he became Muslim. He was present at the Battle of the Camel, in which he lost one of his eyes, and he was present at the Battle of Siffeen, in which he lost his other eye. He died in 66 AH.

Explanation of phrases

«An interpreter» – this refers to someone who translates from one language to another.

«So protect yourselves from the Fire, even by means of half a date» – this is by way of emphasizing the smallness of the deed. Allah عز وجل says: *{So whoever does an atom's weight of good will see it}* [az-Zalzalah 99:7].

In other words: set up a protective barrier between yourselves and the Fire, by giving charity and doing righteous deeds, even if they are very small. In some versions of the hadith in as-Sahihayn, it is narrated that the Prophet ﷺ mentioned the Fire, and he turned his face away and sought refuge with Allah from it, then he mentioned the Fire and turned his face away and sought refuge

with Allah from it, then he said: **«Protect yourselves from the Fire even by means of half a date, and whoever cannot find that, then by means of a good word.»**

Brief explanation of the hadith

In this hadith, the Prophet ﷺ explained that Allah عَزَّوَجَلَّ will speak to each person on his own on the Day of Resurrection, without any interpreter. He will present his sins to him, to make him admit to them, saying to him: You did such and such, on such and such a day. And when the person admits it and thinks that he is doomed, Allah will say: **«I concealed it for you in the former world and I forgive you for it today.»** Agreed upon.

How many sins have we committed, that no one knows except Allah عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ has concealed them, and when the Day of Resurrection comes, He will complete that blessing by forgiving those sins and not punishing us for them. Then the Prophet ﷺ advised us to give charity, even if it is only half a date, and if someone cannot find that, then he should say a good word.

What we learn from the hadith

This hadith clearly affirms that Allah عَزَّوَجَلَّ speaks, and that He will speak to the people on the Day of Resurrection, in audible words, in a manner that is befitting to Him. This is a refutation of the innovators who deny the divine attribute of speech, such as the Jahamis, Mutazila and others.

The view of Ahl as-Sunnah wa'l-Jama'ah is affirmation of the divine attributes of speech, and that Allah speaks if He wills, whenever He wills, about whatever He wills. He spoke to Musa and will speak to His slaves on the Day of Resurrection. The Quran is the word of Allah and was not created. This includes its letters and its meanings. Allah speaks by His will and whenever He wants.

1

All of creation will meet Allah عَزَّوَجَلَّ and He will speak to them directly, without any interpreter or intermediary, despite the differences in their languages. He will question them about all of their deeds. Allah عَزَّوَجَلَّ says: *{O mankind, indeed you are laboring toward your Lord with [great] exertion and will meet Him}* [al-Inshiqaq 84:6]. Each person will meet his Lord, and He will bring him to account, but there will be glad tidings for the believer.

2

Each person will be shown his deeds on the Day of Resurrection, so he will not see anything on his right except what he sent forth, and he will not see anything on his left except what he sent forth. Then he will see the Fire in front of him. So each person must protect himself from the Fire, even by means of half a date that he gives for the sake of Allah عَزَّوَجَلَّ.

3

Ibn Hajar said: This hadith urges us to give charity, whether in small or large amounts, and not to think little of what we gave in charity, for even a small amount of charity could protect the giver from the Fire.

4

A good word may be a means of being saved from the Fire. That includes reading Quran, tasbeeh (saying SubhanAllah), tahleel (saying Laa ilaaha illa Allah), enjoining what is right and forbidding what is wrong, and learning and teaching knowledge. The opposite of that is a bad word, for it puts people off, as Allah عَزَّوَجَلَّ says: *{So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you}* [Aal Imran 3:159].

Activities

1. Speak about the divine attribute of speech in the light of your study of this hadith. Use other references too.

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2. The hadith highlights the virtue of giving charity, even if it is little. Write about that.

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3. Do words have any impact on situations and circumstances? Explain.

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Hadith 14

It was narrated from Abu Dharr رضي الله عنه that some of the Companions of the Prophet ﷺ said to him: O Messenger of Allah, the wealthy are taking all the rewards. They pray as we pray, they fast as we fast, and they give charity from their surplus wealth. He said: **«Hasn't Allah granted you means of giving charity? In every tasbeehah (saying SubhanAllah) there is charity; in every takbeerah (saying Allahu akbar) there is charity; in every tahmeedah (saying Alhamdu Lillah) there is charity; in every tahleelah (saying Laa ilaaha illa Allah) there is charity; in enjoining what is right there is charity; in forbidding what is wrong there is charity; in the intimacy of one of you [with his wife] there is charity.»** They said: O Messenger of Allah, if one of us fulfils his desire, will there be reward for him in that? He said: **«Do you not think that if he fulfils it in an unlawful manner, he will incur a burden of sin? Likewise, if he fulfils it in a permissible manner, there will be reward for him.»** Narrated by Muslim.

The narrator of the hadith

Abu Dharr Jundub ibn Junadah al-Ghifari, the fourth (or it was said, the fifth) person to enter Islam. Abu Dharr came to the Messenger of Allah ﷺ when he was in Makkah and became Muslim, then he went back to his people, and he used to mock their gods. Abu Dharr died in ar-Rabdhah in 32 AH, and Abdullah ibn Mas'ud offered the funeral prayer for him, along with some others who were present when he died.

Explanation of phrases

The word translated here as wealthy refers to those who have immense wealth or, it was said, those who have a lot of everything.

Brief explanation of the hadith

Some people complained to the Messenger of Allah ﷺ, saying: O Messenger of Allah, the wealthy people are taking all the reward and keeping it for themselves. We and they are the same with regard to prayer and fasting, but they have surpassed us by giving charity from their surplus wealth - meaning, at the time when we do not give charity. This was a complaint based on positive envy (ghibtah), not negative envy (hasad), and it was not an objection to Allah's decree. Rather they were seeking a means to stand out from those whom Allah had made independent of means with wealth, so that they were able to give charity from their surplus wealth.

The Prophet ﷺ said: **«Hasn't Allah granted you means of giving charity?»** In other words: if you miss out on giving charity in the form of wealth, there is charity that you may give by doing righteous deeds: **«In every tasbeehah (saying SubhanAllah) there is charity; in every takbeerah (saying Allahu akbar) there is charity; in every tahmeedah (saying Alhamdu Lillah) there is charity; in every tahleelah (saying Laa ilaaha illa Allah) there is charity; in enjoining what is right there is charity; in forbidding what is wrong there is charity.»**

Then the Prophet ﷺ said: **«in the intimacy of one of you [with his wife] there is charity.»** In other words, if a man has intercourse with his wife, then that is (a form of) charity. They said: O Messenger of Allah, if one of us fulfils his desire, will there be reward for him in that? He said: **«Do you not think that if he fulfils it in an unlawful manner, he will incur a burden of sin?»** – meaning, if he commits zina and fulfills his desire in an unlawful manner, will there be a burden of sin on him? They said: Yes. He said: **«Likewise, if he fulfils it in a permissible manner, there will be reward for him.»** In other words, if a man avails himself of that which is halal so that he can keep away from that which is haram, he will have reward for that.

What we learn from the hadith

1. The lofty aspirations of the Sahabah رضي الله عنهم and how they hastened to do and compete in righteous deeds. They felt positive envy towards their brethren because of what Allah had blessed them with of wealth that they used to do acts of obedience to Allah عز وجل and righteous deeds.

2. The Prophet ﷺ showed the poor means of doing good deeds; they are readily available means that do not cost the doer anything.

3

Competing with regard to the Hereafter is a praiseworthy kind of competition, unlike competing for worldly gain, which is a cause of doom. In the hadith it says: **«What I fear most for you is that a life of ease and prosperity, and worldly accumulation will become easily avai able to you as they did for those who came before you, then you will compete in that as they competed, and you will be doomed as they were doomed.»** Narrated by al-Bukhari and Muslim.

The virtue of dhikr (remembering Allah): it was narrated from Abu'd-Darda رضي الله عنه, that the Messenger of Allah صلى الله عليه وسلم said: **«Shall I not tell you of the best of your deeds, and the most appreciated by your Lord, which raises you most in status and is better for you than spending gold and silver [in charity], and better for you than meeting your enemy in battle, and you strike their necks and they strike your necks?»** They said: Yes. He said: **«Remembering Allah عز وجل.»** Narrated by Imam Ahmad, at-Tirmidhi and Ibn Majah; classed as sahih by al-Albani.

4

Analogy (qiyas) constitutes proof, when one thing is compared to another in order to work out a ruling. **«Do you not think that if he fulfils it in an unlawful manner, he will incur a burden of sin? Likewise, if he fulfils it in a permissible manner, there will be reward for him.»** This is a comparison between the one who fulfils his desire in a permissible manner, which results in reward for him, and the one who fulfils his desire in an unlawful manner, which results in a burden of sin for him.

The acts of charity that the Prophet صلى الله عليه وسلم instructed the poor to do are of two types:

- **The first type** is those that are acts of worship, not worldly matters. They are: tasbeeh (saying SubhanAllah), takbeer (saying Allahu akbar), tahmeed (saying Alhamdu Lillah), and tahleel (saying Laa ilaaha illa Allah).
- **The second type** is permissible actions that one has an inclination to do and finds pleasure in doing them, and they become acts that are means of drawing closer to Allah if they are preceded by a sound intention, such as a man's fulfilling his desire, if he intends thereby to keep himself and his wife chaste, and to have children.

5

Availing oneself of that which is permissible in order to protect oneself from that which is prohibited turns the permissible action into a means of drawing closer to Allah and an act of charity, because the Prophet صلى الله عليه وسلم said: **«in the intimacy of one of you [with his wife] there is charity.»**

Activities

1. Speak about how the reward for righteous deeds may be multiplied.

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2. What are praiseworthy competition and blameworthy competition? Quote texts from the Book of Allah عَزَّوَجَلَّ to support what you say.

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3. In the hadith, there is a kind of analogy. Give some similar examples from Islamic texts, using other sources.

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Hadith 15

It was narrated that Abu Malik al-Ash'ari رضي الله عنه said: The Messenger of Allah ﷺ said: **«Purification is half of faith. 'Alhamdu Lillah' fills the balance, and 'SubhanAllah wa'l-hamdu Lillah' fills the space between the heavens and the earth. Prayer is light (nur), charity is proof, patience is radiance (diya), and the Quran is evidence for you or against you. All people wake up in the morning (to strive) and sell themselves, either ransoming themselves or dooming themselves.»** Narrated by Muslim.

The narrator of the hadith

Ka'b ibn Aasim Abu Malik al-Ash'ari. He came on the ship with the Ash'aris to meet the Prophet ﷺ. He became Muslim, stayed close to the Prophet ﷺ, and went on campaign with him, and he narrated reports from him. He died during the caliphate of Umar ibn al-Khattab رضي الله عنه in 18 AH.

Explanation of phrases

«Purification (tuhur).» The words tuhur and wudu are used to refer to the act of purifying oneself. The related words tahur and wadu refer to the water with which one purifies oneself.

Purification (taharah) is of two types:

Physical purification, which is purifying the body from minor and major impurity (hadath), and from impure substances (najasaat).

Metaphorical purification, which is purifying the heart by being sincere towards Allah عز وجل, and ridding oneself of rancour, envy and other negative feelings.

«'SubhanAllah wa'l-hamdu Lillah' fills the space between the heavens and the earth» because these two phrases include a declaration that Allah is above all shortcomings, in the words **«SubhanAllah»**; and an ascription to Him of all perfect qualities, in the words: **«alhamdu Lillah.»**

«prayer is light (nur)» – that is, it prevents one from committing sins, keeps one from doing shameful and evil deeds, and guides one to that which is right and correct, just as light (nur) is something that shows one the way.

By virtue of persisting in praying regularly, Allah will make the prayers light (nur) for a person during his lifetime, in his grave and on the sirat (bridge over Hell) in the hereafter.

«charity is proof» – the word burhan (translated here as a proof) refers to the rays of the sun. Hence definitive proof is called burhan because it clearly indicates what it shows. Similarly, charity is proof of sound faith.

«patience is radiance (diya)» – that is, the patience that is appreciated according to Islamic teachings, which is patience in doing acts of obedience to Allah, patience in refraining from acts of disobedience, patience in keeping away from sin, and patience at the time of calamity and all kinds of hardship. What is meant is that patience is praiseworthy, and the patient person will always be illuminated and guided, adhering to the path of truth.

«the Quran is evidence for you or against you» that is, you will benefit from it if you read it and act upon it, otherwise it will be proof against you.

«All people wake up in the morning (to strive) and sell themselves, either ransoming themselves or dooming themselves» that is, each person is striving for himself. Some people sell themselves to Allah عَزَّوَجَلَّ by obeying Him, thus they ransom themselves from punishment. Some sell themselves to the Shaytan by following their whims and desires, so they doom themselves by committing sins and being punished for them.

Brief explanation of the hadith

This is an important hadith which represents one of the basic principles of Islam and contains many basic Islamic concepts. It indicates that the one who purifies his heart of doubts and corrupt beliefs, and purifies his body of both metaphorical impurity (hadath) and physical impurity, has attained half of faith. For the one who praises Allah عَزَّوَجَلَّ, the reward for his praise will fill the balance, and his glorification and praise of Allah will fill the distance between heaven and earth with reward, because the one who praises Allah is giving thanks to his Lord عَزَّوَجَلَّ for all His praiseworthy attributes, which include attributes of perfection and majesty. The one who glorifies Allah is declaring Him to be above all shortcomings, defects and faults. Prayer is light (nur) by means of which a person is guided in this world and the Hereafter. Charity is evidence and proof of the strength of the giver's faith. A person's patience in obeying Allah and in bearing what he faces of trials and hardships is a means of increasing him in light (nur) and insight. Each person is striving to benefit himself. Some of them sell themselves to Allah by obeying Him, and thus they will ransom themselves from the Fire on the Day of Resurrection. Some of them sell themselves to the Shaytan for the sake of whims and desires, thus they will be doomed on the Day of Resurrection, and punishment may be hastened for them in this world.

What we learn from the hadith

1

Islam urges us to purify ourselves both physically and metaphorically. The reason for that is, as the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: **«Purification is half of faith.»**

2

Faith may be regarded as being composed of different parts. Some of it is deeds, some of it is words, and some of it is refraining from certain things.

3

The virtue of words that praise Allah عَزَّوَجَلَّ, as the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that these words fill the balance.

4

Affirmation of the balance, but is this balance something literal or metaphorical?

The Mutazila said that it is metaphorical, and it represents the establishment of justice. This is not correct.

Ahl as-Sunnah wa'l-Jama'ah are of the view that it is literal, a balance with two bowls and a pointer, in which righteous and bad deeds will be weighed. This is what is indicated by the texts, and it is the correct view.

5 The virtue of saying the two phrases "SubhanAllah" and "alhamdu Lillah" together, the reason being that putting them together is combining negation of faults and shortcomings, and affirmation of perfect attributes. The phrase "SubhanAllah" is a negation of faults and shortcomings, and the phrase "alhamdu Lillah" is an affirmation of perfect attributes.

6 It is encouraged to pray a great deal, give a lot of charity, remember Allah by praising and glorifying Him, and read Quran and act in accordance with it, so that it will be proof in a person's favour.

7 Giving something that is held dear is indicative of the giver's sincerity, and the most beloved thing that may be given in charity is wealth.

8 This hadith urges us to be patient, and tells us that patience is radiance (diya). The word diya refers to light that has some sort of heat. The difference between nur in prayer and diya in patience is that the diya of patience is accompanied by heat, because of what it involves of psychological and physical toil and effort.

Activities

1. **What are the most important issues of belief (aqeedah) that are discussed in this hadith?**
2. **What is the reason why the phrases «SubhanAllah» and «alhamdu Lillah» are mentioned together here?**
3. **How can you make the Quran proof for you on the Day of Resurrection? Mention some practical ways of doing that.**

Hadith 16

It was narrated that Abu Hurayrah رضي الله عنه said: The Messenger of Allah ﷺ said: **«For every joint of a person, charity must be given every day on which the sun rises. Reconciling between two people is a charity; helping a man onto his mount or lifting him up onto it, or lifting his luggage up onto it is a charity.»** He said: **«A good word is a charity; every step that you take to attend the prayer is a charity; removing a harmful thing from the road is a charity.»** Agreed upon. According to a report narrated by Muslim: **«Sufficient instead of all of that is two rakahs that you pray in the forenoon.»**

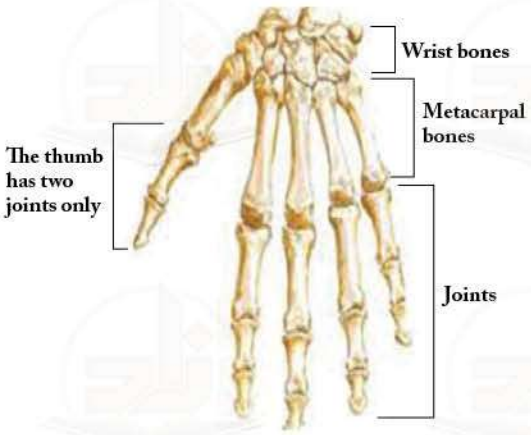
Explanation of phrases

«joints» – humans have three hundred and sixty joints, as it was narrated by Muslim that the Messenger of Allah ﷺ said: **«Man has been created with three hundred and sixty joints, and for each joint charity must be given.»**

«charity must be given» – this is by way of recommendation and encouragement, not by way of obligation.

«Reconciling between two people» – that is, setting things right between them in a just manner.

«A good word is a charity» – whether it is in relation to Allah, by means of tasbeeh ('SubhanAllah'), takbeer ('Allahu akbar') and tahleel ('Laa ilaaha illa Allah'), or in relation to people, by having good manners and a good attitude towards them.



«every step that you take to attend the prayer is a charity» whether the distance is long or short. If a person does wudu in his house, then sets out to attend the prayer, only going out for that purpose, he does not take a single step but Allah will raise him one degree in status thereby, and erase one sin from him. Thus he will earn two things: being raised in status and having one sin erased.

«Removing a harmful thing» refers to removing something that harms or bothers people, such as a rock, garbage, and so on.

«Sufficient instead of all of that is two rakahs that you pray in the forenoon.» That is because praying these two rakahs leads to the movement of all of these joints in this act of worship, namely the prayer; that is sufficient and there is no need to give charity for each joint on that day.

Modern medicine has proven that the number of joints in the human body is three hundred and sixty, as stated by the Prophet ﷺ. They include 147 joints in the spinal column; 24 joints in the thorax; 86 joints in the upper half of the body; 88 joints in the lower half of the body; and 15 joints in the pelvis.

Who other than Allah عَزَّوَجَلَّ could have taught the last of the Prophets ﷺ about this scientific fact?

What could have compelled the Prophet ﷺ to discuss an unknown matter such as this? Miraculous statements such as this are among the proofs of prophethood.

Brief explanation of the hadith

In this hadith, the Prophet ﷺ stated that for every joint of a person charity must be given every day, by way of thanking and praising Allah for having given him these faculties and made his creation perfect both inside and out. If He had willed, He could have taken away the ability of these joints to function, so that he would not be able to move or to do any of his religious duties or any worldly deeds. The fact that these faculties and joints are maintained in good condition is something that requires gratitude, in the form of giving charity, for this ongoing blessing. Every righteous deed, such as reconciling between people, judging between them on the basis of justice, spreading the greeting of salam, speaking good words, helping the needy, and showing sincerity towards the Muslims in word and deed – each of these actions is a charity.

What we learn from the hadith

1. It is encouraged for each person to give charity every day on which the sun rises, for every joint of his body. The Prophet ﷺ explained that instead of that, it is sufficient to pray two rakahs in the forenoon (Duha prayer).

2. It is encouraged for a person to help his brother and remove harmful things from the road.

3. If removing from the road a physical object that causes harm or annoyance is an act of charity, then removing things that are harmful in a metaphorical sense is more important. That may be done by exposing innovations, reprehensible deeds, haram actions, and so on.

4. Anything that brings one closer to Allah عَزَّوَجَلَّ, whether it is an act of worship or showing kindness to His creation, is a charity. What the Prophet ﷺ mentioned here are just examples of that.

Regularly offering two rakahs of Duha prayer: the Muslim should regularly offer two rakahs of Duha prayer.

The time for this prayer is from when the sun has reached the height of a spear, which is approximately fifteen minutes after sunrise, until just before the sun reaches the meridian, that is, approximately one quarter of an hour before. Offering this prayer 'when the young camels feel the heat of the sand' is better. This refers to the time when the sun has risen high, when it gets very hot. **The minimum** is two rakahs; there is no maximum.

Activities

1. In this hadith, we see a great prophetic miracle. Give similar examples of such miracles from other texts.

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2. Speak about the rulings on Duha prayer and its importance. Use other sources.

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3. How can you remove metaphorical harmful things from the road? Give some practical examples.

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Hadith 17

It was narrated that Abu'l-Hawra as-Sa'di said: I said to al-Hasan ibn Ali رضي الله عنه: What do you remember of the sayings of the Messenger of Allah ﷺ? He said: I remember the Messenger of Allah ﷺ saying: **«Leave that which makes you doubt for that which does not make you doubt.»** Narrated by al-Tirmidhi; he said: It is a hasan sahih hadith.

The narrator of the hadith

Al-Hasan ibn Ali ibn Abi Talib رضي الله عنه, the grandson of the Messenger of Allah ﷺ and his "fragrant herb" [i.e., his dearly beloved] in this world, one of the two leaders of the youth of the people of Paradise. He was forbearing and pious, a man of virtue. He became caliph for a few months after his father, then he yielded the caliphate to Muawiyah رضي الله عنه, and by means of this action Allah maintained the unity of the Muslims. He died in 50 AH.

Explanation of phrases

«Leave» that is, turn away from.

«that which makes you doubt» that is, that because of which you feel uncertain, uneasy and anxious.

«that which does not make you doubt» that is, that which does not make you uncertain or anxious.

Brief explanation of the hadith

This hadith is an example of concise speech, and represents an important principle concerning pious caution. It urges us to keep away from dubious matters and to base our affairs on certainty, keeping away from that of which we are unsure. What excellent and beneficial advice this is for a person to follow. He may feel uncertain about many things, so we say: Leave that which makes you doubt for that concerning which there is no doubt, so that you may feel at ease and maintain your well-being. So leave everything that causes you to feel doubtful, anxious and uncertain, for that concerning which you do not feel any uncertainty.

Al-Hafiz Ibn Rajab رحمه الله said: This hadith has to do with refraining from dubious matters and keeping away from them. When something is clearly halal, the believer will not have any doubt in his heart about it; rather he will feel at ease and comfortable with it. As for dubious matters, he will feel uneasy and anxious, and will feel discomfort that gives rise to doubt.

Al-Khattabi said: With regard to everything about which you are unsure, you should err on the side of caution and avoid it.

It was narrated that Aisha رضي الله عنها said: Abu Bakr as-Siddeeq رضي الله عنه had a slave who brought him some income, and Abu Bakr used to eat from the income he brought. One day he brought something, and Abu Bakr ate from it, then that slave said to him: Do you know what this is? Abu Bakr said: What is it? He said: I used to tell fortunes to someone during the Jahiliyyah; I was not good at fortune telling, but I deceived him. I met him and he gave me in return for that this food from which you have eaten. Abu Bakr put his hand in his mouth and regurgitated everything that was in his stomach. Narrated by al-Bukhari.

What we learn from the hadith

1. This hadith teaches us some guidelines to maintain psychological well-being. The Islamic religion does not want its followers to be in a state of doubt or anxiety, so if you want peace of mind and reassurance, leave that which is doubtful and cast it aside, especially after finishing an act of worship, so as to spare yourself from anxiety.

2

The hadith refers to pious people whose hearts and souls are pure, when they develop doubts, because the heart of the believer is created in such a way that it feels at ease with the truth and feels an aversion towards lies. This is for those whose hearts are clean and whose souls are pure, not others whose hearts are darkened because of sins, for they may think that what is wrong is something good, and that what is good is something wrong.

3

The hadith proves one of the five holistic principles, which is: that which is certain cannot be dispelled by that which is uncertain. What this means is that if something doubtful conflicts with something that is certain, then that which is certain is to be followed and that which is doubtful should be ignored.

- **So if a person is certain that he is in a state of purity, then he develops some doubt as to whether he invalidated his wudu, he should proceed on the basis of what is certain, which is that he is in a state of purity.**
- **If he is certain that he is in a state of impurity, then is not sure whether he did wudu, he should proceed on the basis of what is certain, which is that he is in a state of impurity.**
- **If he is not certain whether a particular item is contaminated with impurity (najasah), he should proceed on the basis of what is certain, which is that it is pure.**
- **If he is certain that the item is contaminated with impurity, then he becomes unsure about whether it has been cleansed or not, he should proceed on the basis of certainty, which is that it is contaminated with impurity, and so on.**

4

The Prophet ﷺ was given the power of concise speech and the ability to say brief words that conveyed a great deal of meaning.

Activities

1. This hadith highlights an example of the Prophet's eloquence. Give some similar examples from the Sunnah.

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2. This hadith highlights one of the principles of Islam. State what it is, along with some of the evidence for it, and give some examples of that.

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3. Give some examples of the cautious piety of the early generations (Salaf), starting with the Sahabah رضي الله عنهم.

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Hadith 18

It was narrated from Anas ibn Malik رضي الله عنه that the Messenger of Allah ﷺ said: **«Whoever would like his provision to be expanded and his lifespan to be extended, let him uphold ties of kinship.»** Agreed upon.

Explanation of phrases

«his provision to be expanded» means: to be increased.

«his provision» that is, in this world or the Hereafter

«and his lifespan to be extended» that is, to be granted long life.

«ties of kinship» – the word rahim (translated here as "ties of kinship") literally refers to the womb of a woman. The word is used metaphorically to refer to ties of kinship, because relatives come from the same womb.

What is meant by relatives here is relatives on both the father's and mother's side.

What is meant by upholding ties of kinship is treating relatives kindly in word and deed. That includes visiting them, checking on them, asking after them, helping the needy among them, and putting effort into taking care of their needs.

Brief explanation of the hadith

This hadith urges Muslims to uphold ties of kinship, and tells us that just as it brings the pleasure of Allah عَزَّوَجَلَّ and His reward in the Hereafter, it also brings reward in this world, for it is a means of expanded provision and long life.

This is to be understood in the true sense of the word, for Allah عَزَّوَجَلَّ has ordained for every goal a means and a path to attain it. In His wisdom, He has caused the reward to match the deed. Just as a person upholds ties of kinship and shows kindness and generosity to his relatives, and brings joy to their hearts, by the same token Allah grants him an extended lifespan and abundant provision, and opens doors to provision for him and blesses what He gives him.

The one who severs ties of kinship is cursed in the Book of Allah عَزَّوَجَلَّ, and punishment is hastened for him in this world.

Allah عَزَّوَجَلَّ: says: *{So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship? Those [who do so] are the ones that Allah has cursed, so He deafened them and blinded their vision}* [Muhammad 47:22-23].

Ali ibn al-Husayn said to his son: O my son, you should never befriend one who severs ties of kinship, for I have found such a one to be cursed in the book of Allah عَزَّوَجَلَّ.

It was narrated from Abu Bakrah رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«There is no sin more deserving that Allah should hasten the punishment for its doer in this world, in addition to what He has stored up for him in the Hereafter, than transgression and severing ties of kinship.»**

Narrated by Abu Dawud with a sahih isnad.

What we learn from the hadith

1. Upholding ties of kinship is one of the means of attaining a long life. The best of people are those who live long and do good deeds.

2

Simply living a long life is not necessarily good for a person, unless he spends his life in doing righteous deeds, because sometimes a long life may be bad and harmful for a person, as Allah عَزَّوَجَلَّ says: *{And let not those who disbelieve ever think that [because] We extend their time [of enjoyment] it is better for them. We only extend it for them so that they may increase in sin, and for them is a humiliating punishment}* [Aal Imran 3:178]. Allah عَزَّوَجَلَّ grants those disbelievers respite, giving them provision, good health, a long life, sons and wives, but that is not good for them; rather it is bad for them, because they will only increase in sin as a result.

3

The reward that results from good deeds in this world will not harm the doer, if his primary intention is to seek the pleasure of Allah and the Hereafter.

Concerning that there is a famous issue: if lifespans and provision have already been decided, and will not increase or decrease – as Allah عَزَّوَجَلَّ says: *{And for every nation is a [specified] term. So when their time has come, they will not remain behind an hour, nor will they precede [it]}* [al-A'raf 7:34] – then how can a person's lifespan be extended if he upholds ties of kinship?

The scholars answered this question in several ways, including the following:

Firstly: that has to do with what appears to the angels to be the case and what is written in al-Lawh al-Mahfuz. In al-Lawh al-Mahfuz, it may appear to them that this person's lifespan will be sixty years, unless he upholds ties of kinship; if he does that, his lifespan will be increased by a certain amount. Allah عَزَّوَجَلَّ already knows what will happen in that regard. This is what is meant in the verse in which Allah عَزَّوَجَلَّ says: *{Allah eliminates what He wills or confirms}* [ar-Ra'd 13:39]. This is the best explanation.

Secondly: this increase results from the blessing (barakah) in his lifespan and from Allah's enabling him to do acts of worship and to make use of his time in ways that will benefit him in the Hereafter, and to protect his time from being wasted in doing anything other than that.

True upholding of kinship ties

The one who truly upholds ties of kinship is the one who upholds ties with those of his relatives who cut him off, visits those who keep a distance from him and shows kindness to those who mistreat him.

It was narrated from Abdullah ibn Amr ibn al-As رضي الله عنهما that the Messenger of Allah ﷺ said: **«The one who upholds ties of kinship is not the one who responds in kind; rather the one who upholds ties of kinship is the one who, if his relatives cut him off, he upholds ties with them.»** Narrated by al-Bukhari.

It was narrated from Abu Hurayrah رضي الله عنه that a man said: O Messenger of Allah, I have relatives with whom I uphold ties of kinship, but they cut me off; I treat them kindly, but they mistreat me; I show forbearance towards them, but they treat me in an ignorant manner. The Prophet ﷺ said: **«If you are as you say, it is as if you are stuffing hot ashes in their mouths. You will continue to have with you a supporter from Allah, so long as you continue like that.»** Narrated by Muslim.

An-Nawawi said: What is meant is: it is as if you are feeding them hot ashes. This is a likeness of what they incur of sin, which is similar to what the one who eats hot ashes incurs of pain.

Activities

1. **How do you explain the hadith when one is certain that lifespans are already decided and decreed?**

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2. **Write about the impact of upholding ties of kinship on Muslim society.**

.....

3. **Write briefly about what has been narrated of condemnation for those who sever ties of kinship, and how serious it is. Use other sources.**

.....

Hadith 19

It was narrated that Abu Hurayrah رضي الله عنه said: The Messenger of Allah ﷺ said: **«Whoever removes a worldly hardship [kurbah] from a believer, Allah will remove one of the hardships of the Day of Resurrection from him. Whoever grants respite to (a debtor) who is in difficulty, Allah will grant him relief in this world and in the Hereafter. Whoever conceals (the fault of) a Muslim in this world, Allah will conceal him (his faults) in this world and in the Hereafter. Allah will help a person so long as he is helping his brother. Whoever follows a path seeking knowledge, Allah will make a path to Paradise easy for him. No people gather in one of the houses of Allah, reciting the Book of Allah and studying it together, but tranquillity will descend upon them, mercy will overshadow them, the angels will surround them and Allah will mention them to those who are with Him. Whoever is slowed down by his deeds, his lineage will not help him to get ahead.»** Narrated by Muslim.

Explanation of phrases

«Whoever removes» that is, alleviates.

«a worldly hardship» – the word translated here as hardship refers to great hardship that causes distress, grief and worry. Removing it means alleviating its impact. The root meaning of the word translated here as removing refers to releasing something that is constricting the neck, such as loosening it so that the person may take a breath.

Allah عز وجل says: *{Say, "It is Allah who saves you from it and from every distress [karb]; then you [still] associate others with Him"}* [al-An'am 6:64] and *{And [mention] Noah, when he called [to Allah] before [that time], so We responded to him and saved him and his family from great distress [al-karb al-'azeem]}* [al-Anbiya 21:76].

«(a debtor) who is in difficulty» this refers to a debtor who is going through hardship, as Allah عَزَّوَجَلَّ says: *{And if someone is in hardship, then [let there be] postponement until [a time of] ease}* [al-Baqarah 2:280].

«Whoever conceals (the fault of) a Muslim» that is, concealing and covering a Muslim who has committed a shameful action that impacted his integrity and character, or did something that is not befitting to his religious commitment or undermines his good deeds.

«Whoever follows a path» that is, embarks upon a course.

«seeking knowledge» that is, pursuing knowledge. What is meant here is Islamic knowledge and fields of knowledge that support it, such as Arabic language, history and so on.

«Allah will make a path to Paradise easy for him» that is, through His help and guidance, Allah will make the path to Paradise easy for him.

«but tranquillity will descend upon them» that is, reassurance and feelings of ease.

«mercy will overshadow them» that is, envelop them. What is meant here is the mercy of Allah عَزَّوَجَلَّ.

«the angels will surround them», by way of honouring them.

«and Allah will mention them to those who are with Him» that is, with regard to these people who gather in the mosque, studying the word of Allah together, Allah عَزَّوَجَلَّ will mention them to those who are with Him. This is like the words of Allah in the hadith qudsi: **«Whoever mentions me in a gathering, I will mention him in a gathering better than them.»** Agreed upon.

«Whoever is slowed down by his deeds, his lineage will not help him to get ahead» that is, his deeds are lacking, so they did not help him to reach the same level as those who strove hard in doing righteous deeds, so he should not rely on his noble lineage or illustrious forefathers and fall short in striving, for the one who is held back by his deeds will not be helped by his lineage.

Brief explanation of the hadith

This hadith indicates that for the one who relieves a Muslim of hardship or helps him to overcome something that is difficult for him, or conceals his mistake or error, Allah will reward him in a manner that will match the deeds by means of which he helped the other person. Allah عَزَّوَجَلَّ will help that person by guiding him in this world and the Hereafter, when he helps his Muslim brother cope with difficulties.

The one who follows a literal path, such as walking to gatherings of dhikr or to gatherings of trustworthy scholars with the intention of learning, or follows a metaphorical path that leads to attaining this knowledge, such as studying, reading, reflecting and understanding what he is taught of beneficial knowledge, and so on – Allah will enable the one who follows such a path with a sound and sincere intention to attain beneficial knowledge that will lead him to Paradise.

With regard to those who gather in one of the houses of Allah to read Quran and study it together, Allah will grant them reassurance and mercy, the angels will be present with them, and Allah will praise them among those on high. All honour is in doing righteous deeds, not in lineage or honourable ancestry.

What we learn from the hadith

1. The requital matches the deed, by the perfect justice of Allah عَزَّوَجَلَّ. But, because of the immense grace of Allah عَزَّوَجَلَّ, the reward is greater than the deed. Thus a good deed earns a tenfold reward, up to seven hundredfold. So if a person relieves his brother of some worldly hardship, the reward for that is greater than his deed: Allah عَزَّوَجَلَّ will relieve that person of some hardship in the Hereafter.

2. The hadith encourages us to make things easy for a debtor who is in difficulty, in return for which Allah will make things easy for him in this world and the Hereafter. The debtor may owe something to you, or he may owe something to someone else. The hadith refers to both cases.

3

The hadith encourages us to conceal the faults of our fellow Muslims, but the basic principles of Islam indicate that this is limited to cases where concealing faults serves a good purpose.

4

The hadith urges the Muslim to help his brethren in everything for which they need help. But this is restricted to helping them in righteousness and piety, because Allah عَزَّوَجَلَّ says: *{And cooperate in righteousness and piety}* [al-Ma'idah 5:2].

With regard to anything other than righteousness and piety, then it depends. If it is helping in sin, then it is forbidden to help him, because Allah عَزَّوَجَلَّ says: *{but do not cooperate in sin and aggression}* [al-Ma'idah 5:2].

If it is helping in something permissible, then if it serves an interest for the one being helped, it comes under the heading of showing kindness and doing good, which is included in the general meaning of the verse in which Allah عَزَّوَجَلَّ says: *{and do good; and Allah loves the doers of good}* [al-Ma'idah 5:93]. If it does not serve any interest for the person seeking help, then the way to help him is by advising him and telling him: Avoid that, for there is nothing good for you in it.

5

The hadith urges the Muslim to follow the paths that lead to knowledge, encouraging him to do so by mentioning the reward for that.

6

No one should be deceived by his lineage; rather he should focus on doing righteous deeds so that he may attain high status thereby. Lineage will not benefit a person if it holds him back from doing righteous deeds, because Allah عَزَّوَجَلَّ says: *{Indeed, the most noble of you in the sight of Allah is the most righteous of you}* [al-Hujurat 49:13].

Hence Abu Lahab, the paternal uncle of the Messenger of Allah ﷺ, a man of noble lineage, did not benefit from his lineage because he was a disbeliever. He is in Hell and will abide therein forever.

On the other hand, Bilal al-Habashi (the Ethiopian) and Suhayb ar-Rumi (the Byzantine) رضي الله عنهما attained high status, even though they were not of noble lineage.

The Prophet ﷺ said: **«O people, indeed your Lord is one and your father [Adam] is one. Indeed, there is no superiority for an Arab over a non-Arab, or for a non-Arab over an Arab, or for a red man over a black man, or for a black man over a red man, except in terms of piety.»** Narrated by Ahmad; classed as sahih by al-Arna'ut.

Activities

1. **Explain the great need that Muslim society has for the important ideas mentioned in this hadith.**

.....

2. **Write about the virtue of reciting the Book of Allah and studying it together in the houses of Allah عز وجل.**

.....

3. **Write an essay condemning racism and hateful tribalism, supported with texts from the Quran and Sunnah.**

.....

Hadith 20

It was narrated that Sahl ibn Sa'd as-Sa'idi رضي الله عنه said: A man came to the Prophet ﷺ and said: O Messenger of Allah, tell me of a deed which, if I do it, Allah will love me and people will love me. The Messenger of Allah ﷺ said: **«Show little interest in worldly gain and Allah will love you; show little interest in what people have and people will love you.»** Narrated by Ahmad and Ibn Majah; classed as sahih by al-Albani.

The narrator of the hadith

Sahl ibn Sa'd ibn Malik al-Ansari as-Sa'idi. Sahl lived a long life, until the time of al-Hajjaj ibn Yusuf, and he suffered trials and tribulations because of him. He رضي الله عنه said: I was present when the couple separated by means of li'aan in the presence of the Messenger of Allah ﷺ, when I was fifteen years old. He narrated a number of hadiths. He died in 88 AH.

Explanation of phrases

«tell me of a deed» that is, a deed that is comprehensive and beneficial with regard to the matter of love.

«Show little interest [izhad] in worldly gain.» The word zuhd (translated here as show little interest) is the opposite of desire. If a thing is described as zaheed, it means that it is little. Allah عز وجل says: *{And they sold him for a reduced price - a few dirhams - and they were, concerning him, of those content with little [az-zaahidoon]}* [Yusuf 12:20].

In Islamic terminology, the word zuhd (often translated as asceticism) has many definitions. It was said that it means not coveting that which you do not possess.

It was said that it means refraining from that which will be of no benefit in the Hereafter. This is the definition of Shaykh al-Islam [Ibn Taymiyyah], and it is the best definition.

The phrase **«Show little interest in worldly gain»** means: by not loving it, and by turning away from what you do not need, and by focusing on the Hereafter and deeds that will bring you good returns in the Hereafter.

«and Allah will love you» that is, because of your lack of interest in worldly gain, and because you are not preoccupied with this world.

«show little interest in what people have» that is, what they have of wealth and status.

«and people will love you» because you show little interest in what they love and are attached to, and you are not competing with them to get it.

Brief explanation of the hadith

This hadith teaches us to have little interest in worldly gain [zuhd] and to refrain from worldly accumulation; it encourages us to focus on the Hereafter and invest in it. So the Muslim should take nothing from this world except that which will benefit him in the Hereafter; he should not covet what people have; he should ignore it and show no interest in it, then people will love him.

Things that help one to develop lack of interest in worldly gain [zuhd]:

- Strong faith and awareness that Allah is always watching.
- Realizing how base this world is and how low are those who strive for its glamour.
- Realizing what focusing on worldly gain leads to of toil, exhaustion and trouble.
- Realizing that the pleasures of this world are a kind of deceit, falsehood and idle play.

What we learn from the hadith

1. Showing little interest in worldly gain [zuhd] is the most sublime and best aim that one may strive to attain, because the Prophet ﷺ described it as being a means of attaining the love of Allah عَزَّوَجَلَّ, and he told us that love of this world exposes one to being hated by Allah عَزَّوَجَلَّ.

Signs of one who truly has little interest in worldly gain (zuhd):

a. He has more confidence in what is in Allah's hand than what is in his own hand. Al-Hasan رَحِمَهُ ٱللَّهُ said: **One of the signs that you are weak in faith is when you feel more confident in what you have in your hand than in what is in Allah's hand.**

b. If a calamity befalls him in his worldly affairs, such as loss of wealth or a child, and the like, he has greater hope in the reward of what is with Allah عَزَّوَجَلَّ than in what he has lost.

c. When it comes to adhering to the truth, the one who praises him and the one who criticizes him are all the same to him, because the one who is very attached to this world likes to be praised and hates to be criticized, but that praise may prompt him to give up a lot of righteous deeds for fear of criticism, and he may do a lot of bad deeds in hopes of praise.

2

Affirmation of the divine attribute of love, and that Allah عَزَّوَجَلَّ loves His slaves in a real sense.

3

There is nothing wrong with a person seeking to earn the love of people, and striving to attain that by all possible means. That includes showing no interest in what they have, being kind to them and doing favours to them, whilst being sincere towards Allah عَزَّوَجَلَّ.

Zuhd (showing little interest in worldly gains) does not mean being dusty and unkempt, not caring about what one wears. In the hadith, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: **«No one will enter Paradise in whose heart there is an atom's weight of arrogance.»** A man said: O Messenger of Allah, I like my garment and my shoes to be clean; is that a sign of arrogance? He said: **«No; arrogance is rejecting the truth and looking down on people.»** Narrated by Muslim.

Thinking little of oneself (zuhd an-nafs):

that means not developing self-admiration, walking upon the earth exultantly and trying to reach the mountains in height, feeling arrogant because of one's position or because of what Allah has bestowed of a good image. Rather the Muslim should be humble and lower his wing in humility to the believers, as Allah commanded His Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: *{And lower your wing to the believers}* [al-Hijr 15:88].

Activities

1. **Explain the meaning of having little interest in worldly gain (zuhd). What is the difference between it and cautious piety? Which of them is greater? Explain.**

.....

2. **Write an essay affirming the divine attributes of love.**

.....

3. **Mention a practical action that demonstrates thinking little of oneself. Is it part of zuhd (showing little interest in worldly affairs) to refrain from wearing nice clothes?**

.....

Hadith 21

It was narrated from Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: **«When a person dies, his deeds come to an end except three: ongoing charity, beneficial knowledge, or a righteous child who prays for him.»** Narrated by Muslim.

Explanation of phrases

«When a person dies, his deeds come to an end.» The scholars said: What the hadith means is that the deeds of the deceased come to an end with his death, and the accumulation of reward ceases, except in these three cases, because he is the cause of them. For his child is part of his earnings, as are the knowledge that he leaves behind by teaching and writing, and ongoing charity.

«ongoing charity (sadaqah jariyah)» that is, charity of which the benefit continues. It takes many forms.

Brief explanation of the hadith

This hadith indicates that Allah has made this world a realm of action from which people take a supply of good or bad deeds for their journey in the Hereafter, which is the realm of requital in which the heedless will feel regret, when they depart from this world, for not having taken from it that which will help them in the Hereafter. At that time, it will not be possible to make up for their shortcomings and a person will not be able to increase his good deeds by even an atom's weight, or to erase any of his bad deeds. A person's deeds will come to an end, except in the case of these three actions.

1. Ongoing charity (sadaqah jariyah), i.e., charity of which the benefit continues

Examples include waqfs (endowments) of real estate, books, Mushafs, schools and so on. All of that will continue to earn reward for the person so long as there is still some benefit from them.

This is the virtue of the waqf, especially one which helps in religious matters, such as knowledge, jihad, worship and so on.

2. Knowledge that benefits others after the person dies

An example is the knowledge that a scholar taught his students who are devoting their time to learning, knowledge that he spread among people, and books that he wrote about beneficial fields of knowledge. It also includes anything of which the benefit continued through teaching it. The reward of that will continue to come to him.

How many great scholars died hundreds of years ago, but their books are still of benefit, and their students continued to pass down their knowledge for many years. This is the grace of Allah that He bestows upon whomever He wills.

3. A righteous child

This refers to a person's own child or grandchild, male or female, from whose righteousness and supplication he benefits. So at all times he or she prays for his or her parents, seeking forgiveness and mercy for them, asking them to be raised in status and granted rewards.

What we learn from the hadith

1 That the reward for every deed stops when a person dies, except these three, for which reward continues to be earned after the person's death for as long as the benefit remains:

1. Ongoing charity, such as waqfs (endowments) and the like.
2. Beneficial knowledge, such as teaching and writing.
3. The prayer of a righteous child.

2

The three deeds mentioned in this hadith are referred to in the verse in which Allah عَزَّوَجَلَّ says: *{Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind}* [Ya-Seen 36:12]. What they have put forth is the deeds that they did themselves, good or bad, and what they left behind is the result of their deeds, that other people did, because they called them or advised them to do that, or because of their knowledge that became widespread among the Muslims, as in the case of the scholars who died, and left behind beneficial knowledge.

A person may combine many benefits in one thing, such as a righteous **child** who is a scholar, whose father strove hard in teaching him, and the son constantly offers supplication for his father.

This hadith indicates that the best thing that can be done for the deceased is offering supplication for him, not praying or fasting on his behalf, or reading Quran and giving the reward thereof to him, and other righteous deeds, because the Prophet ﷺ explained, in the context of speaking about deeds, that the deed that is most beneficial to the deceased is offering supplication (dua) for him.

3

The best of these three things is knowledge from which people benefit. Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ was a poor man who used to faint and fall to the ground due to severe hunger, yet despite that he is one of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ who brought the greatest benefit to this ummah, for he is the one who transmitted many hadiths to us, which is an act of ongoing charity which surpasses any other charitable deeds done at his time. We are still learning from Shaykh al-Islam [Ibn Taymiyyah] and other scholars whilst they are in their graves, because their books are still extant, in contrast to the greatest caliphs and traders among those who came before us, the impact of whose good deeds has not reached us today. Ongoing charity may come to an end, a righteous child may die, but beneficial knowledge that helps the Muslims remains as long as Allah wills. Therefore nothing matches knowledge, as Imam Ahmad رَحِمَهُ اللَّهُ said, if the intention is sound.

4

The deeds of the son of Adam come to an end when he dies, because Allah عَزَّوَجَلَّ said: *{And that there is not for man except that [good] for which he strives}* [an-Najm 53:39] – with the exception of the three deeds mentioned in the hadith.

5

This hadith is quoted as evidence to encourage people to get married, one of the results of which is having righteous children; marriage also serves other interests, such as enabling the wife to become more righteous and teaching her that which will benefit her and others.

Activities

1. **Explain which is the best of the three deeds mentioned in the hadith. Give your reason for that.**

.....

.....

2. **A man died, and his children want to pray and fast on his behalf; what advice can you give them, based on this hadith?**

.....

.....

3. **How do we learn from this hadith the importance of looking for a righteous wife?**

.....

.....

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And Allah is the Source of strength.

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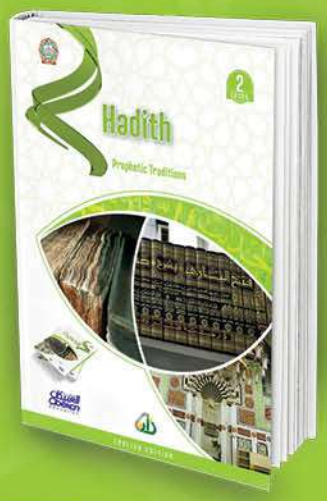

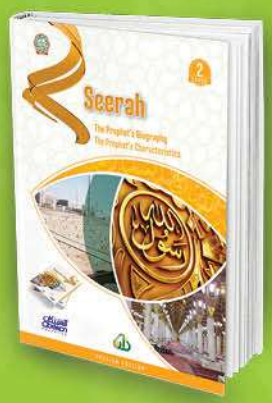

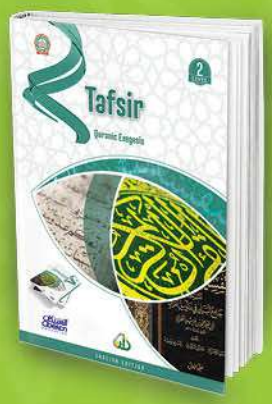

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